JANUARY 1949 15 CENTS

UNITY

PACIFIC SCHOOL OF RELIGION

Notes and Comments - - - - - 1
Charles Fillmore

It Will Be Taken Care Of - - - - 6
Kathryn Sanders Rieder

The Power of Knowing - - - - - 12
Worral G. Sonastine

Speak the Word of Forgiveness - - 18
Van Scoten

Never Alone - - - - - - - - 24
William A. Clough

The Dark Hours - - - - - - - 29
Nan Everett

Out of the Substance of God - - - 35
Clarion Lindas

The Perfection Is Sufficient for Me - 40
Beverly E. Finch

I Lived with Fear - - - - - - - 48
Anne Howard Waters

Sunday Lessons - - - - - - - - 54

Thanks be to God

V. 11.0
1949:1

Healing & Prosperity Thoughts

by Charles Fillmore

TO BE USED FROM

JANUARY 20 to FEBRUARY 19

❦

Healing: In quietness and confidence I realize the perfection of the Spirit of health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

OLEBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

❦

Prosperity: My thought is rich with the bounty of God.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

UNITY
PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
Publication, Editorial and Executive Offices: 917 Tracy Ave., Kansas City 6, Mo.
Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922. Additional entry at Lee's Summit, Mo.
SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Founded in 1889 by Charles Fillmore
George E. Carpenter, Editor

VOLUME 110 JANUARY, 1949 NUMBER 1

Notes and Comments

CHARLES FILLMORE

THE FACT that Jesus of Nazareth lived and manifested the powers of the Christ or spiritual man is of vital importance to every one. Not only is it important as an example, showing the possibilities latent within each of us, but in a deeper sense the testimony of the gospels and all Jesus' followers—those with Him personally and all who have since come onto His spiritual plane—is that He bridged the way or formed a connecting link between humanity and God, through the peculiar love quality that He possessed.

The inquiry of recent years into the laws of mind has greatly cleared up the mission of Jesus of Nazareth, and the time is close at hand when we shall have explained to us the necessity from a metaphysical premise for His specific mental quality, and how it has accelerated the spiritual unfoldment of all who have centered their mind on His words, life, and

works. This is too intricate a subject to be dealt with here; it is enough for us to know that Jesus of Nazareth still lives in our very midst, and that all who will come to His mental, moral, and spiritual standard may enter His presence here and now. Yet no one may enter that presence who has not, through every sacrifice known to the intellectual man, attained at-one-ment with the Father. When one has entered this sacred realm he finds that his life is intersphered with that of the Father and Jesus Christ so that in essence there is no distinction; their ideas synchronize so perfectly that they are essentially one mind. Thus we see that in Spirit there is no distinction between Jesus of Nazareth, Jesus Christ, and the Christ within each one of us, because in that unity of soul we realize the fulfillment of the prayer "That they all may be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us."

A favorite phrase with church people is "Give God the glory"; and their idea is that God requires praise and adulation. This is far from the truth. The real secret is that the inner spirit of man is God, and by praising the power of the spirit within himself man is in a measure bringing out and exercising his own faculties. Right here is a very intricate and much misunderstood relation: the spiritual unity of God and man. One who has not experienced this peculiar union of spiritual forces at the center of the body cannot understand this relation. When the ego or self-consciousness detaches itself from the personality it finds itself in an entirely new relation. It lives in its body but finds many intelligent elements

active in the same domain, all of which are subject to a grand central force that, like a pillar of fire, burns low or flames high as the word of the ego goes forth. Just here is where the ego or "I" must discriminate carefully. The great central flame is not the personality but that which like a lamp lights up the personality from within, and the conscious I floats in the blaze as a directive will that turns the flame here, there, and everywhere, yet ever seems to remain separate from it. If the ego says, "I do this," it immediately leaves the central flame and attaches itself to the intellect. If it says, "This power is from spirits," it leaves its own domain entirely and attaches itself to externalities.

The first fosters egotism and strengthens the personality; the second weakens the personality and disintegrates the will. Of the two, the building up of the personality is preferable, because a time will surely come when the inner flame will burn the barriers away and the I recognize its true life. When the I has abandoned its house to others there is no hope of this, and the way is beset with darkness and trial.

The carnal consciousness discerns the wisdom and power of the Christ but not the standpoint from which it exercises dominion. Carnality is mesmerized with the thought that temporal things are real in themselves and therefore of first importance in life. It never has enough, because the riches of the world cannot possibly fulfill the craving of the soul for possessions, so there is a constant effort to attain more and more, yet never satisfaction.

Where there is seeming inequality in the division

of the things of the world the carnal mind's first demand of the higher power is "Bid my brother divide the inheritance with me." Covetousness wants Christ to set up His kingdom in its world of selfishness. The rich are covetous and likewise the poor. Wherever there is a desire for the things of another, it is carnal covetousness in manifestation. The spiritual-minded do not seek for a division of man's possessions, but ask that the Lord make manifest unto them that which is theirs by divine right. Prosperity comes to them not through taking things away from others but through realizing the abundance of supply in Spirit everywhere. This sets up the true law and does away with carnal selfishness. The lesson is a denial of covetousness. If you are rich and are accumulating more and more and rejoicing in your abundance, you are in the clutches of covetousness. "Take heed, and keep yourselves from all covetousness." If your thought is being centered on getting riches, you are attaching yourself to temporal things and neglecting eternal things. Instead of thinking about eternally abiding life in the organism you are frittering away your energy in getting things that will do you no good whatever, and just about the time when you think you will enjoy your riches the law will say unto you, "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?"

All forms are symbols of ideas. The boy at the blackboard symbolizes his idea of numeration in the figures of chalk, the sculptor symbolizes his idea of beauty in his marble, and the flesh bodies of the

human race are symbols of the ideas men hold. There are many planes beside the material one upon which forms may be projected. Some people never close their eyes without seeing forms. These are usually cast on the astral plane and are consequently very frequently misleading.

On the celestial or Jesus Christ plane alone can the forms be fully trusted, and he only can behold and understand their significance who has developed the Christ consciousness. The plane of a form can be located by the light it emits. On the material plane it is a flesh body, perfectly opaque, the Spirit shining through the eyes only; on the astral plane it is transparent but usually lacks animation and expression, but on the celestial plane the divine idea pours its spirit through the form with dazzling brightness. The appearance of the angel that rolled the stone away from Jesus' tomb was "as lightning," indicating a powerfully developed idea back of it. We all have within us these planes, and project forms corresponding to the plane in which the I locates itself through the ideas to which it clings. The majority of mankind in this department of existence have the I glued to a belief in the permanency of matter, and they project this belief through forms or bodies corresponding to it. The Spirit is always in one way or another introducing the ideas of the interior planes to the I of each of us, and we can accept or reject them. Some people get the higher ideas by mental influx direct from the Spirit and then give them forth by the spoken word to the multitude, while other forms of the ideas are presented in the dreaming or semiconscious state.

It Will Be Taken Care Of

KATHRYN SANDERS RIEDER

THE LONG-DISTANCE wires hummed as the mother waited for her call to go through. Then in a few seconds she was talking to the daughter who had taken up new and responsible work in a distant State.

In a calm voice the mother spoke words of hope and confidence to the young girl who was about to try her wings. Then as she listened to the girl's recital of certain emergencies that she had to meet, she said in farewell, "Remember, it will all be taken care of." She said it calmly, in complete faith, and the words were like a benediction on everything else she had said.

When the mother joined her daughter a few days later it was evident that her daughter had taken the words literally, relying on them. The mother's and daughter's trust and faith that God would take care of their every need, though they could not see how, was fulfilled.

In a badly overcrowded college town a girl and her husband found an attractive apartment in a private home. The rent was reasonable. The winning manner of the young couple, their shining confidence, made everyone glad to help them. The girl found the used car she needed in her work, and the two settled down happily to begin a new life in the strange city. They were sure that the city was not going to be strange to them very long and that their

every need would be taken care of.

"It will be taken care of." To carry this thought in our consciousness through the day and night is to relieve ourselves of tension and anxiety, because we rely on a power beyond our own. It expels undue concern about the future and other worries that plague our life.

Often it means renewed health. One woman who knew how to provide the spiritual basis for lack of worry was set on the right track by her physician. A conscientious, industrious woman, she lived life earnestly and well. Under serious emotional strain she had at one time developed ulcers. The doctor had done what he could for her but on her release from the hospital he had told her: "No matter what happens, take it, but don't worry about it. You must not worry!" He explained that her ulcers had been caused by emotional turmoil and the attendant worry.

The woman did not find it easy to follow the doctor's advice, for she lived an active life, dealing with the public, trying to put ideas across to disinterested persons. But by making her effort also an exercise in spiritual growth she did give up the habit of worrying, and her health improved promptly and steadily.

When we abide in the consciousness that "it will be taken care of" we experience release from tension and see our surroundings with new eyes. We see new beauties present. Frequently we lose the joyous content of the present because of the question mark in our mind about the future. What will our toil yield us? What will be the outcome of certain events in our life? How much better it is for us to abide in

the serene faith that the future will be taken care of if we take care of the present. Only then are we free to look around, to experience joy in the miracle of each day.

It will be taken care of. How timeless, quiet, leisurely are the great processes of nature! As one astronomer has reminded us, "we are but a tiny speck in the universe. If we are so foolish as to destroy ourselves it will cause hardly a ripple in the great life of the universe."

Other planets, stars, perhaps worlds, will swing on their way out in space with a precision that mocks man-made calendars and timepieces.

Margaret Lee Runbeck in an article in the Christian Herald tells how a remark of her little daughter's stilled her fears, aroused by the gloomy statements of experts. The child had been wanting to know just what this "Adam bomb" was.

"When the atom is split, there is released a power greater than any other power on earth."

"Oh, no!" said the child simply. "You *know* what the greatest power is. That's God." The mother felt that it was she who had been answered.

Indeed it will be taken care of with an intelligence far beyond our own power to imagine. "A thousand years in the sight," said one of the writers of the Psalms, "are but as yesterday when it is past."

To see such beauty, order, harmony underlying life as we see with the eyes of trust is to know gratitude for life. One of the conditions most to be avoided is that of losing interest in life. Yet we know that many persons do lose this interest. They do not feel gratitude for a new day in which they see the

sun, blue sky, green grass, and trees, quiet village streets, or proud cities with stately spires. They do not appreciate the chance to explore possibilities of fuller living, the chance to try again. No one knows what a day may bring, often something very good, if we are looking for it.

An attitude of gratitude can help a person live victoriously, even when he seems to have lost everything. A minister's wife went away for a week's rest only to return at the sudden death of her husband. "There are still the children," she told herself. "Life can still be good and sweet, even if it can never be the same."

With thanks to God for her faith that He would show her how to rear and support the two young children, she set out to hunt a job.

She returned to school-teaching, trying to bring sympathy and understanding to the pupils. She nursed her own children through various childhood illnesses. She gave them the high ideals that had meant everything to their father. In the years that followed, her children became professional musicians. She was able to help them through college. She lived in the faith that all their needs would be taken care of, if not all their wants. She proved far better than she expected to that she could build a good life from what she had left.

As we progress in the spirit of the statement "It will be taken care of" and become grateful for the privilege of living, we become alive with eagerness to do more than we have done in the past. We are spurred on with enthusiasm, lifted to a level of a higher energy, and given new inspiration. We are

eager to try new activities.

We can dismiss many problems because of the assurance that they will be taken care of. We are told in the Bible that we are to take no thought for the morrow, to relinquish anxiety. We are promised that

"He will give his angels charge over thee,
To keep thee in all thy ways."

We do not need to understand all the answers; we can observe how all things work together for good for those who love the Lord.

We see and admire the way great men live above the solely material level of life. Not that they despise material things, but they learn to use them rightly. One great thinker said that he would like to see Christians the best dressed, most attractive people in any gathering. He thought it was in keeping with their victorious way of living. They would not be like those who lived for clothes, cars, and the gratification of personal desires, for they would be established in the truth that life is far more than meat and the body than raiment.

Living in the assurance that our needs will be taken care of by a merciful, just Creator, we presuppose that we shall work gladly, using our intelligence, energy, and opportunities, for as an old Polish saying goes, "the place you will most often find a helping hand is at the end of your own arm."

Many prizes are not open to us until we give of our best, and this is especially true of the prize we receive when we live the day with a rich spiritual consciousness pervading our most trivial acts and words. "God has no other hand but ours with which

to work, no voice but ours through which to speak." And if we would rest in the serene assurance that it will be taken care of by God we must use the talents that are ours.

We see how the laws of God work in our own life as in nature. They work for the ant and the atom, for the earth and the universe. Somewhere between, and wrought of the same baffling spiritual substance, strides man, the observer and discoverer of a little of the all-pervading infinite intelligence.

While man continues to seek he will continue to trust on the basis of what he has already proved: that whatever his problem, it will be taken care of! As he does this, accepting and using the trust and faith that become his beacon light along each new path, he brings blessing into his life.

The Winter Stars

Pauline Havard

The winter stars are listening, leaning low
Above the furrowed forehead of the hills,
White-haired and shaggy with new-fallen snow.
There is no light save that which star shine spills
In the frozen puddles of the country road.
I walk in peace, unmindful of my load,
Under the twinkling stars, in the cold, sweet air.
I never yet had found the night so fair
As up the silver-dusted road I plod,
My footsteps crackling on the frosty sod;
My eyes unveiled and proud and unafraid
In the quiet night of stars that God has made.

The Power of Knowing

WORRAL G. SONASTINE

NOT LONG AGO I heard a woman talking to a friend about her two grandsons. It seems that the two young men were of vastly different temperament, and their grandmother was expressing her candid opinion about them.

"I pray for Stanley every day," she said thoughtfully.

"What about Robert?" asked her friend. "Don't you pray for him too?"

"No," replied Grandma, "he doesn't need anyone to pray for him."

At first I thought Grandma was being a little harsh with Robert, spending all her prayers on Stanley, as she did, but after thinking it over it occurred to me that she was voicing the most potent prayer of all for Robert, the positive prayer of faith. She knew he was all right. This is the knowing we seek to attain when we pray. It is the expression of implicit faith. It is the knowing we ordinarily attain by affirming that which we wish to know. The woman had to affirm that her other grandson was all right before she could know it was actually true. This is the primary purpose of prayer, to attain through affirmation and contemplation a deep knowing of the truth about God and our relationship to Him.

Truth teachers frequently urge us not to practice affirmations strenuously, and while this suggestion is not always easy to follow, it is an important factor

in the attainment of our goal. When we first begin to make Truth affirmations it seems to require a great deal of effort to bring our thoughts into line, but it can be done easily when we take the proper attitude toward our wayward thoughts.

First we must not despise or resist negative thoughts. This only gives them more power to enter our mind uninvited. Treat these thoughts as though they were people, love them and bless them. Speak to them as you would to a child. Tell them you love them, and therefore you do not fear them. Then tell these thoughts that they will have to get along on their own if they insist on entering your mind. Tell them you are too busy to have anything to do with them. Keep a current of forgiving love flowing to the negative thoughts that seem to annoy you. "Be not overcome of evil, but overcome evil with good."

In order to avoid struggling as you proceed to know the Truth, think over a few objects that appear to be one thing but that in Truth are the exact opposite. Consider how people once thought the earth was flat. It looked flat to them, and it was flat as far as they were concerned. Remember though that their thinking the earth was flat did not make it flat. It had always been round, and it has remained round. When the people were told the facts about the shape of the earth, they did not have to struggle to know it. Explorers proved it for them, and they simply accepted it as true. They did not have to work strenuously to make a flat earth into a round one. It was already round. So it is with the true state of our life and affairs. We do not have to change a host of evil things into good things. God is all, and all is good. This is

the Truth regardless of what we say or think about it to the contrary.

Once while Abraham Lincoln was holding a conference with some of his cabinet members the discussion began to turn into a heated argument. One of the men insisted he was right about a certain matter regardless of what the others thought about it.

"I tell you this is right!" he shouted, banging his fist on the table. "I say it's right, and it is right!"

"Tell me, Mr. Secretary," said the President quietly, "how many legs does a cow have?"

"Why, she has four of course," replied the man.

"Well, suppose we say her tail is a leg. How many legs would she have then?"

"She would have five."

"No," said Mr. Lincoln, "she would still only have four. Our saying her tail was a leg did not make it true."

No matter what we say or think, our actual state of being always remains the same, perfect. Since we are already perfect, we do not have to strive for perfection. We need only accept Truth quietly and joyously. There is no distance between man and his true state of being, perfection. We do not have to wait to arrive at perfection. We have been perfection since the beginning of time. By our accepting this and acting accordingly, all appearances in our life to the contrary are bound to fade away sooner or later.

When I was a boy I always got a big thrill out of learning new magic tricks to show my friends. After "mystifying" my audiences I would generally show them how to do the trick I had just performed. I had one stunt however that I refused to explain. It

was shown to me by my cousin, and he made me promise not to tell the other boys how it was done. In performing this trick I would take a whole unpeeled banana, utter a few magic words, wave my hand over it, and then pass it to someone in my audience. When it was peeled, the banana was found to be perfectly sliced, ready for cream and sugar. This stunt always amazed the youngsters who witnessed it. They could never quite figure out how it was done.

Now my ability to amaze my friends with this stunt made me pretty important in the eyes of a certain little girl in my neighborhood. She would have me perform the trick at every opportunity, and she was constantly begging me to tell her how it was done. I refused though and as long as I kept the secret from her she treated me with great respect. One day however I succumbed to her feminine charms and showed her how it was done.

"You see, Ruthie," I said, holding a large banana in my hand, "you take a long, slender needle like this and push it through the skin of the banana. When it is in far enough you move it carefully from side to side like this. The needle cuts the banana in two, and when you do this all along it, the banana is sliced inside the skin. No one ever notices the little holes in the skin."

She looked at me for a moment in disgust and then turned to walk away. "Huh," she said scornfully, "when you know the truth about it, it's perfectly simple. Anyone can do that trick."

The truth is always simple when we know it. It is just as simple when we do not know it, but our ignorance of it makes it seem mysterious or at least

difficult to understand. God has never kept the truth about Himself away from man, but it is all so simple that man has for the most part overlooked it down through the ages. There have been so many false and complicated conceptions of God set before us that we find it difficult to accept the simple truth about Him. This is also true as regards our own state of being. We have so long thought ourselves to be complicated organisms competing against one another in a complicated universe that we find it difficult to accept the simple truth about ourselves. When first told that we are all one in the pure, perfect Spirit of God, we want to believe it, but we seldom accept it wholly and completely at once. This is where affirmations serve their purpose. By asserting and reasserting that which is true, we cause our subconscious mind to accept it, and subsequently we find ourselves living the truth. It should be remembered however that affirmations do not change the truth. They only change our attitude toward it. They simply make it possible for us to accept gradually something we could not or would not accept all at once.

We do not have to affirm the good, the true, and the perfect into existence. We simply affirm ourselves into knowing that these qualities already exist. This knowing is not attained by force but rather through the process of calm realization. That the good and the perfect do exist is the absolute truth, and that we can possess them for our own is also the absolute truth. We never really possess these qualities however until we know of our eternal oneness with them. We are one with all good in the Spirit of God, but we must know this and know it convincingly before it

can be of any benefit to us in the manifest realm.

Years ago my uncle published a small-town newspaper, and the press he used was run by a gasoline motor. He knew nothing whatsoever about the motor, and when it got out of order there was only one man in town who could fix it. This mechanic took advantage of his exclusive knowledge and charged Uncle Frank exorbitant fees for his services. Once when he repaired the motor it took him only five minutes, but he sent my uncle a bill for fifty dollars. My uncle was furious and immediately rushed down to see the mechanic.

"It's robbery, I tell you!" shouted Uncle Frank as he faced the man. "You only worked five minutes on that job, and at the most you should not charge more than a dollar a minute for your work. I demand that you change this bill!

"All right," said the man quietly, "lay it there on the desk, and I'll send you a new bill tomorrow."

The next day Uncle Frank received another bill, which read: "Work, $5. Know-how, $45. Total, 50." My uncle always said this was a good example of the power of knowing how over the power of the press.

Aladdin might have carried his magic lamp around all his life, but it would never have done him any good if he had not learned the truth about it. Knowing the truth about the lamp gave him access to its mighty power. So it is with our relationship to God. Knowing the truth of our oneness with Him gives us access to His mighty power. When we know this we do not have to overcome evil. God is all, and all is good; therefore there is no evil to overcome. This is the ultimate of truth.

Speak the Word of Forgiveness

VAN SCOTEN

IT IS THROUGH Jesus Christ that we are forgiven, that we can come again to the Father in perfect oneness. "I am the door; by me if any man enter in, he shall be saved." Jesus Christ has prepared the way for us to reach the Godhead again. "Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new."

"For sin shall not have dominion over you: for ye are not under law, but under grace." We are not held in bondage to the law for our past mistakes, but we are forgiven through the grace of God. Through the law of forgiveness we have the power to erase from our life every sin, mistake, and false belief.

When we speak the word of forgiveness we bring into operation the law of forgiveness. Speak the word of forgiveness in perfect faith, and it will remove even the effects of punishment; for where there is a cause (sin) there must be an effect (punishment) unless it is erased through absolute forgiveness. No one need suffer from past mistakes. No matter how many mistakes we may have made, if we truly and earnestly desire forgiveness the law will provide forgiveness.

"I will put my law in their inward parts, and in their heart will I write it." God's law is a part of our being, and it reveals the Truth to us. It tells us when

we are right and when we are wrong. The law is a just law. Through our own mistakes and failure to obey the law we bring punishment upon ourselves. It is not God who judges or punishes; it is the law working in us that punishes.

"The judgment of God is according to truth." God's judgment then is righteous (right) judgment. God knows only the Truth, all good. If for only a fraction of a second God should see error He would cease to be all-good. He is a loving Father, who sees only the good in His creation. God looks at the perfect inner man, made in His image and likeness, and He beholds the Christ, the Christ that does not sin or make a mistake. Thus God judges man "according to truth."

Man asks forgiveness of God (the law) because he has sinned. But what is sin? Sin is absence of the good. Man sins or makes a mistake every time he departs from the law of his being. Sin is "missing the mark" of his high calling as a child of God by not abiding in the divine law. The law cannot be violated in the slightest degree without bringing suffering upon us.

"Whatsoever a man soweth, that shall he also reap." Whatever we give out will come back to us. If we give hate we can expect hate in return. If we sin against the body then our flesh will cry out in pain or we may suffer a financial loss, for the sins of the body are often visited upon our affairs. If we do harm to another person we shall receive as we have given. Perhaps our reward may not always come from the person we have injured, but it will come from someone else. If we are mean and hateful to Jones it may

be Smith who will repay us in our own coin with meanness.

Many persons foolishly and vainly seek to find satisfaction in such wrong channels as hate, error, and dishonesty. Only God, good, can bring lasting satisfaction. The person who is dishonest in seeking supply in the wrong way, and he will never be happy with the things he secures dishonestly.

A man who was dishonest in his business wondered why life was so unhappy, why he had so many doctor bills to pay, why good business deals often slipped through his fingers and went to a competitor. As this man sowed in dishonesty so he reaped, because all the money he received dishonestly he had to spend, and it certainly brought him no happiness.

"Repent ye." Jesus admonished His followers to repent of their sins. All through the Bible we find the need of repentance stressed. Repentance requires a change in one's thinking as well as a change in one's conduct. A person's conduct cannot really change for the better until his thinking changes for the better. Repentance then is a "change of mind," a letting go of the old thoughts and a putting on of a new consciousness. "Be ye transformed [made whole] by the renewing of your mind."

"Though your sins be as scarlet, they shall be as white as snow." It does not matter what a person has done or what a person has been, he can come again to the Father and be forgiven. It is not necessary for him to go through life carrying the burden of some past mistake that he is truly sorry for. He should look upon the lessons learned from these mistakes as "blessed overcoming helps" that are lifting him

higher into the Christ consciousness of all-good. "To him that overcometh . . . I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it."

I know a woman who for fifty years has been carrying the burden of a past mistake. She said to me, "I know that God will never forgive me." Through love and complete surrender to God she could have spoken the word of forgiveness and completely erased this negative thought and act out of her life instead of carrying it around with her all these years.

Self-condemnation has held many a person in bondage to the law. Of course we should always try to rectify any mistake we make, but if this cannot be done we must not live in the sad memory of it. Forgive yourself. Let go of the past and live in the glorious now, and go forth to do good. This attitude of faith and good will will help make amends for the mistake made.

"Her sins, which are many, are forgiven; for she loved much." Love fulfills the law. Love must be the ruling, governing principle of our life. Love dissolves all sin and error. When out of her love the woman kissed and bathed the feet of Jesus with oil it brought her peace, for the Christ of God within her touched the Christ of God within Jesus, and her past sins, which were many, were forgiven.

"Sin no more, lest a worse thing befall thee." We cannot expect forgiveness if we intend to go right out and do the same thing over again. When once we have learned the lesson from our mistake and asked forgiveness we dare not go back and continue making

the same old mistake over. When we know the law but fail to keep it our punishment is more harsh and we reap our just reward more quickly than a person who has not yet learned the law.

"Forgive us our debts, as we also have forgiven our debtors." To forgive means to give love for hate, good for evil. We must erase from our mind all feeling of wrong and injustice that we have held against another. Only as we forgive others can we ourselves be forgiven. We cannot touch the Father if we hold guilt against any one of His children. If we are really practicing perfect love and forgiveness we shall not take offense at what others do. We shall be so busy looking for and seeing the good in them that the seeming error cannot register in our consciousness. There can be no error where God is, and God is everywhere, working in and through every one of His children.

Jesus said, "Father, forgive them; for they know not what they do." We too can speak these words of forgiveness. It will erase from our mind all thought of another's guilt and set us free from condemnation. Many times we take into our heart an offense and mull over it for days, weeks, and even years, really doing ourselves more harm than the offender. Perhaps all of us have felt the nervous effects of hate and unforgiveness in our body. The nerves about the stomach quiver, and we feel sick and nauseated; our body trembles, and our heart pounds. These harmful effects of hate and unforgiveness upon the blood stream and cells of the body cause sickness and disease.

Each night before we go to sleep let us speak the

word of forgiveness and erase from our consciousness all the hate, fear, condemnation, sin, and error that has accumulated during the day. Say: "I now speak the word of forgiveness. The forgiving love of the Christ now cleanses me of this mistake *(name it)*, and I am washed whiter than snow. I am one with God. I am free. Thank God." Ask forgiveness of everything and everybody whom you may have harmed in thought, word, or deed. Feel the love of God in you flowing freely to them.

Assurance for the New Year

Mabel Hatton Marks

And now the bells ring out again
To usher in a glad new year,
A year with blessings for all men
Who harbor neither doubt nor fear

Of things to come; who rise above
The thought of lacks and ills and stress,
Assured of Christ's abiding love
Within their heart to heal and bless.

The year just gone was good, but this,
The new one, can be better still
If every heart put emphasis
On peace and, toward all men, good will.

Never Alone

WILLIAM A. CLOUGH

NOT LONG AGO I came across a poem by an unknown author that set me thinking about one of the commonest of our human complaints, loneliness. The poem, entitled "A Solitary Way," opens with these words:

"There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness."

I wondered if this really is so. Do all of us experience "utter loneliness" at times? What about myself? What about you? What about historical figures, celebrities, and the multitude of unknowns? Do all persons have times of utter loneliness?

We have seen children fussy and forlorn for want of someone to play with. We have seen young people visibly lonely for companionship. We have seen old people looking backward, lonely for those whose physical presence is no longer with them. We have seen intellectual leaders lonely for the fellowship of understanding persons. We have seen a look of hunger in many eyes, put there by the plague of loneliness.

Loneliness—must we accept it as a part of life? Is it the penalty paid for mental and spiritual progress beyond the average range? Are loss and loneliness twin inevitabilities?

It is a general belief that all great persons are lonely persons. We think of Lincoln on his lonely pedestal with the little people scrambling about beneath him. Jesus is often pictured as intensely lonely from His mountaintop of divine understanding. The great, we say, are lonely because there is none to understand them.

Is loneliness then the common lot of all?

Of course it is not. There is no need for any of us to be lonely. Loneliness is a sense of lack. It is a false state of mind. It is brougnt on not by circumstance or condition but by selfwithdrawal from companionship with the Infinite.

So far as physical companionship is concerned Lincoln was alone in many of his hours of trial and decision, but he was not lonely. Jesus standing alone amid the jeering crowd before Pilate was not lonely. The good companion, the presence, was with both of them. The persons in touch with universal Mind cannot be lonely, for the whole universe is theirs and they companions with the Almighty.

By ourselves we are lonely, but with God we are never lonely. There is no lack in God. Loneliness is the result of our trying to live by ourselves. This we cannot do, because God and His universe are built into our life, and we cannot live alone and like it. Whenever we try the sense of utter loneliness inevitably must come. When we live with God it can never come.

The unknown poet whom we quoted above concludes His poem by saying:

"And those who walk with Him from day to day
Can never have a solitary way."

Thoreau went out and lived in the woods by himself, but there is no trace of loneliness in his "Walden." He loved to walk, but he did not walk a solitary way.

Saint Francis, little brother to the wild things, said he sympathized with wicked men, because they could not express the suppressed holiness within them.

Jesus was called a friend of sinners. He had compassion on the wrong thinkers, because He realized their self-imposed loneliness. His salvation was to bring them out of the solitary confinement of their self-prison into the freedom of companionship with the Eternal.

We cannot truly live alone. Individuals have discovered this all through the ages. Nations are now discovering it. We are discovering we live in one world. We are going on to the larger discovery that we live in one universe under one supreme code of laws and that the central government is the government of all. The universe is ours and there is no loneliness or lack in it.

The heart of finite man is restless and lonely until it finds repose and fellowship with infinity. The temporal creature is lonely until he moves into union with the Eternal.

I know an elderly woman who has reasonably good health, all her faculties, comfortable surroundings, and devoted relatives. Yet she complains constantly of loneliness. She has no realization of inner resources upon which to draw for companionship. She depends on externals and finds them inadequate and unsatisfying.

I know another elderly woman who lives by herself in an old farmhouse. In the winter she is often practically isolated for weeks. Yet she is never lonely. Her mind is continually exploring the universe, discovering new things, new truths about life, about herself, about other persons.

She communes with God and with man in a real sense. The presence of God is closer to her than breathing, and her friends and loved ones and the people of all lands everywhere are near to her. They are actually with her. She is physically alone, but that is all.

We are never alone. The understanding One, with the gift of all things, is ever with us. We are alone only when we fail to realize His presence. Everything good in God's universe belongs to us and is with us when we realize the presence of God. The prison in which we shut ourselves is our only solitary cell.

The man-made prison in which Paul and Silas were locked did not keep them from touching the Presence, which no bars can shut out. It did not keep the ministering angels from Peter. It did not keep Saint Jerome from translating the Scriptures nor Bunyan from writing a great book.

You are the only jailer who can lock yourself in a lonely cell. No other man can. You are the only one who can create a condition of loneliness for yourself. The eternal Presence can free you and give you companionship that knows no loneliness.

Loneliness is false, however real it may seem. It is the consequence of wrong thinking. Right thinking will cure it. If you are lonely the surest cure is to

start thinking about and doing something for others. This will take your mind off yourself and at the same time help to spread God's good.

John Oxenham puts it beautifully in "Lonely Brother."

"Art thou lonely, O my brother?
Share thy little with another!
Stretch a hand to one unfriended,
And thy loneliness is ended."

Physical absence is not the cause of loneliness, nor is physical presence its cure. Your loved one, though you do not see his visible form, is still with you. Spirit, the only reality, is never lost. Your loved ones and the One who understands all things are with you right where you are. The fellowship of Spirit is never broken in reality.

Scientists tell us that every dot everywhere is the heart of the universe. Scientists of Spirit have discovered that every dot everywhere is God. God has made all and is in all and is all. He offers all to us. Can we be lonely with a universe for company?

Loneliness lives in the narrow cell of self-concern. We leave it when we seek the presence of the good companion, God, and turn our thought to helping others.

Loneliness is not the common lot of all. It is not inevitable. It is only a false figment of the mind, and a change of mind will remove it.

You need not be lonely. You are never alone. God, the good companion, and all His creation are with you.

"And those who walk with Him from day to day
Can never have a solitary way."

The Dark Hours

NAN EVERETT

MOST OF US who have tried to follow the way of Christ and apply it to our daily living have probably had the same experience. First we feel the great, uplifting surge of infinite love and joy sweeping us above all mundane irritations; the sense of power and healing radiating outward toward those we love; the sure, triumphant knowledge that we have at long last found the Way! Then slowly, after a few glorious hours or days, we feel the slow ebbing of this inner experience and the gradual closing in around us of the material world with its petty annoyances and irritations.

Sometimes our brief period of contact with God is followed by a sudden illness in the household or by a quarrel with someone we love. The darkness seems to close in around us, and we feel lost and helpless, bewildered by this change from sunlight to shadow. But even sharper than the pain of the discord around us is the fear that we have lost our way, that the all-flooding love and faith we were so sure would work a miracle does not work at all.

But it does work. It is working! It is working just as steadily and surely in the darkness as it is in light, whether we see it or not. The seed must go into the darkness under the ground before its strength can be manifested as the green shoot that pokes through the earth. Just as we give back the seed to the earth, from which it came—place it in God's hand to do

with as He sees best—so we must place in God's hand the all-powerful seed of infinite love that He gave us during our hours of contact with Him, knowing beyond a doubt that He will bring it to fruition in His own way.

Once we have truly made contact with the Christ within us, prayed the all-powerful prayer of good for those we love, and felt the answering surge of assurance that tells us our prayer has been answered, then we have set in motion forces so powerful that nothing on earth can stop them. We cannot stop them ourselves if we try to, for they have already gone out into the world and are bombarding the conditions we want changed. It is this very bombardment of the old, negative conditions which causes the disturbances around us.

When an all-powerful force strikes a deeply established object the inevitable result is disturbance. There is a breaking up of the old by the impact of the new, and this is exactly what we have prayed for! We have prayed that the old, unbearable conditions that have hurt us for so long may be done away with, that the Truth we have discovered may be manifested in our life, that we may have more love and gentleness and understanding, or that we may have health as release from misery, prosperity as release from want. Here in this very disturbance of conditions we have the answer to our prayer, and we do not have the wisdom to see it! Sometimes we cannot see it because we ourselves are not yet ready for the fulfillment. We must expand and grow before we can use the fullness of life God is yearning to give us. Sometimes the cup of our heart that we lift up to God

is too small to hold what He has ready for us and He is trying, with infinite love and patience, to help us grow a little more so that there will be room for the more than bountiful fulfillment of our prayers, which He wants us to have.

If we can only understand these things at the time when everything seems to go wrong then we shall grow by leaps and bounds! Do not fight back when trouble seems to surround you; only say: "Father, help me to learn and grow. Let me find Thy wisdom in these things." Then know that there is wisdom there and that He is guiding you toward it. If you fight against upset conditions you are only delaying your own growth, the fulfillment of your own prayers. Your prayers will be answered when you have learned to stop fighting against God's wisdom. Oh, I know how easy it is to say such things as I am saying and how bitterly hard it is to do them when the time comes. When someone we love strikes out at us unjustly or for some trifling error we have committed, then every instinct in our nature rises up to protect us, to justify our actions, to hurt back as we have been hurt. To remain calm and poised and to bless the Christ part of the person who is hurting you is almost beyond the power of most of us.

It is beyond your power unless you understand the reason back of the attack upon you. You must understand it as the breaking up of the negative qualities in the one who is hurting you, understand it as the all-powerful force of love bombarding the old, unlovely structure you have prayed to have changed, understand it as your own prayers being answered before your eyes. For the more firmly

established the "bad" conditions in your life the more violently they will react to the powerful force of love that you have set in motion to break up and dissolve them. The one you love, the one you are trying to help, will have no idea what is happening inside of him. All he will feel will be an unaccountable sense of shifting, of oncoming change, which will frighten him and cause him to strike out blindly at the unseen force. If you can understand his fear, understand it as the first breaking up of the conditions you want changed, then his anger will mean no more to you than the physical reflexes of a cough or a sneeze. You can take his irritation for what it is, an emotional reflex caused by fear, and you can help him through it with your love and understanding, knowing that the old must be broken up and washed away before the new can enter. The more love and gentleness you can give him during this period the more quickly your prayers will be answered.

Sometimes it is a sudden illness that strikes at you or at someone you love. This seems even more frightening and incomprehensible, but it is just another manifestation of the same thing, the breaking up of the old to make room for the new. Out of every illness, if we will only try to seek out God's wisdom in it, comes some sort of new birth. This does not mean that God deliberately pushes illness upon us to teach us, for indeed He does not; rather it is the result of our own ignorance and the coming to a head of all the stubbornness and wrong thinking that has gradually made our life unbearable. On the physical plane as on the mental plane it is the impact of the all powerful forces we have set in motion driving

against discordant conditions in the body until they must seek some sort of outlet. No one knows better than I how hard it is to bless the pain that racks you or how even harder it is to bless the pain that racks someone you love dearly. But if you can understand illness as the breaking up of the old, smoldering, negative conditions so that the body can be flushed and cleansed to receive new life, then your mind has a strong, positive thought to hold onto, and God's comfort and healing will come much more swiftly.

It took me many years to see illness in this light, but since then every illness among the persons I love has responded to this understanding with astonishing speed. Besides this, illness has brought undreamed-of blessings with recovery, not only the blessing of greatly improved health but that of greater understanding and opportunities. In every case illness has opened up new channels of thought and activity that the patient never dreamed of before and that have filled his life with a new richness and purpose.

Of course there are in this world many wonderful people who live constantly so close to God that they seem to be appointed vessels of His healing. But I am not among them, and this article is not written for them; they have no need of it. I am an ordinary everyday housewife, with all the problems of raising a large family, and I am writing only for the ordinary everyday people like myself, who are faced with problems they cannot seem to understand or conquer. For years I have been reading all the Unity literature I can get hold of and have been immeasurably uplifted and strengthened by it. But when the tests of my own strength and faith came to me, when

anger or illness or chaos swept into my own small world, all the beautiful, positive statements I had learned by heart seemed to desert me. My lips could form the words but my heart could not, and I knew that I had failed somewhere along the line. For no matter how much help we may get from others, each one of us must grow his own strength, and my own strength seemed to fail me when I needed it most. Why should my prayers seem to bring me only sickness and confusion? Why? I could not learn to bless what I could not understand. Perhaps there are many people who feel as I did, that they must know the why of things that happen to them before they can find and accept the good in them.

It is for these people that I write, hoping that the small bit of understanding that has helped me may perhaps help them. Do not be frightened and discouraged if your deepest prayers seem to bring only trouble. You have asked God to release you from the intolerable conditions that brought you to Him in prayer, and He is answering your prayer in His own way. It is the very vibrations of your own prayers striking powerfully against the old conditions of your life that are causing the "upsets." Do not rebel against them in your heart or try to fight back. It is God's answer, and there is nothing to fear. Accept whatever form these changes take, and bless them as the breaking up of your old life. Hold in your heart the knowledge that the old must be cast out before the new can enter and that God is doing it this way because He knows that this is the way that will be best for you. He will lead you through the dark hours into the most glorious morning you have ever seen!

Out of the Substance of God

CLARION LINDAS

OUT OF THE substance of God all things are manifested. This is an established principle of Truth, yet throughout the world the substance of God is quite naturally taken for granted by all mankind. Seldom do we really think of substance as anything but the formed substance of the material and visible world. In Truth however substance takes on a great significance, for when we say that out of the substance of God all things are manifested our conception of substance is no longer based on the idea of visible material substance but on the idea of substance as something vital, alive with the potential spiritual qualities that are the characteristics of God.

There are many ways of defining substance in Truth, all of which mean one and the same thing in the final analysis. To each one of us Truth comes when we are ready for it, and it comes in some particular way; in the only way that it can come to us as individual beings in various states of consciousness. The real significance of the substance of God as the spiritual substance that holds within itself the pure essence of life and being, which is the vital part of any manifestation whatsoever, including the physical being of man, came to me as a revelation some time ago, although I did not recognize it at the time.

Following this revelation, I became a student of Unity, and many months later I attended a class in

which the beloved teacher one day defined substance as the "raw material of the universe." Instantly my mind flashed back to a critical period in my life, and vividly I lived over again in consciousness the thrilling experience that had been mine just as I was beginning to seek the way of Truth. In that instant the spiritual understanding and realization of the vital, universal substance of God as it had been revealed to me in a time of great need became identified with the definition of substance as the "raw material of the universe."

For some years I had been an apparent victim of a so-called incurable disease. Medical science was working to control the disease, and I became a sort of guinea pig, as I was given one treatment and then another as science progressed in its work. As a housewife and the mother of a family of young people the experience was not easy for me. Sometimes I was active for a short time, and again I was hospitalized or practically an invalid at home for months on end.

One day a very understanding friend gave me a little book to read; it was a copy of an old metaphysical book long since out of print. I do not now recall the title of the book or the name of the author. It was simply and logically written, and while I do not remember all the subject matter, I do know there was much within its pages that was meant for me.

I had been educated along somewhat scientific lines, had studied much chemistry, and while the little book I read told of the fundamental, universal unity of everything in the universe, the one point that struck home was the explanation of the life-

giving element within every atom of every cell within the universe as that which unites all things in the universe in the oneness of the substance of God. The vibrations of the atoms of rocks and sand, the movement within the cells of the lowest forms of plant life, the same vibration, the same intelligence or life evidenced within every cell, even within the cells of the physical body of man—all were set forth as the common denominator that established the unity of all things in the one substance of the universe. Perhaps because of my background of scientific knowledge I could readily comprehend such a unity, and the idea of it fascinated me.

Absorbed this day in this book's presentation of universal unity, which included the so-called inanimate forms, nature, God, the air, the sky, the waters, man, I put on my wraps and went outdoors to walk. It was late afternoon on a crisp November day in Chicago. I walked the streets of the near-by north side, with my attention completely centered on the idea of the basic unity of all things within the substance of God, unity beginning with the perfection of single cells and continuing throughout the universe, regardless of the form of manifestation and the cells contained within it.

As I walked along a passage from the Scriptures kept recurring in my mind:

"I will lift up mine eyes unto the mountains . . .
My help cometh from Jehovah."

There were no mountains here where I was walking, of course, but my consciousness was surely lifted up to the high places in spiritual consciousness; for as I walked along I became aware of a new and vibrant

feeling throughout my entire being. I opened out my hands and stretched my arms at full length at my sides, and my finger tips seemed to send forth waves of warmth and energy that flowed through me. Instinctively I wanted to lift my arms skyward and praise God for the wonderful change that was taking place within my being, and while I did not do so physically, I surely did so in spirit.

On my homeward way I looked at the trees and thought of them as made up of perfect cells, just as I was—perfect, full of the life and energy of God. The very ground beneath me took on a different meaning to me. I was a part of the universe, attuned to the pulsation of the one life within it; I was akin to everything within it, even the sky above me and the turbulent waters of Lake Michigan beside me. I belonged to God's wonderful universe!

For the first time in my life I consciously recognized that I did not need to be a victim of any disease, that every cell in the created universe has within it the perfect life of God, and this includes the cells of my own physical being. I know now that deep within me there has always been this conviction or I should not have become conscious of it then. The I AM within me knew that as the perfect offspring of God I was not sick in reality, but it took my realization of the substance of God as the raw material of the universe to bring into my conscious mind the idea of my basic unity with God as living substance.

I did not experience a miraculous physical recovery overnight, but I became a Unity student in earnest. Truth was new to me, yet my progress in physical recovery amazed the physicians. Nerves con-

sidered permanently damaged were completely restored, even though medical science had said this could not be done. Impaired physical activity gradually became normal again, and within two years I was once again able to carry on like any healthy, normal person—after seven years of wandering in the wilderness in search of the "Promised Land!"

Whenever I have need of energy and strength I still thrill at the thought of having been created from the raw material of the universe and as a Truth student I now know that in the unity of the universe the perfect harmony and order of God's law prevails, and all is well. When meditating to renew my strength and energy and to keep myself attuned to the harmony and order of the universe I thank God that I am created out of His divine substance, I place myself, my entire being—mind, soul, and body—under His perfect law, and within the stillness of my inner being I know that all is well within my life, my world, and my affairs.

Wait before Writing

During the latter part of the Christmas season handling, transportation, and delivery of mail may be slowed, so please allow plenty of time for your Unity orders and the Unity periodicals you regularly receive to reach you. While the Christmas mail congestion lasts into January, practically no mail is lost as a result, but delays do occur. Will you assist us by waiting patiently for your literature to arrive? Thank you.

Thy Perfection Is Sufficient for Me

BEVERLY E. FINCH

What is the ground of this uneasiness of ours; of this old discontent . . . by which the soul makes its enormous claim?—EMERSON

IN THE BEGINNING God created a spiritual universe. It is essentially perfect, because He created it out of His own perfect consciousness. "In the beginning was the Word . . . and the Word was God. . . . All things were made through him [the Word]; and without him was not anything made that hath been made." How powerful then was the word! And today the word carries with it the same power when spoken by the sons of God according to the degree of understanding faith a particular son has realized and made a part of his consciousness.

The word perfection, which describes God Himself, sums up all the infinite power of the Deity to recreate perfection and restore it where imperfection now appears to be. "Having eyes, see ye not?" Why? Because you (and I too) have heedlessly chosen to see imperfection where perfection still exists. Therefore "blessed are the pure in heart: for they shall see God," perfection, with the inner eye.

While yet imperfect in the sight of man, I claim my prerogative to "speak the word only" and by speaking with all the power I possess to bring perfection into form out of Spirit substance. This is my "enormous claim," and it is a justifiable one, seeing that I am a son of God, the offspring of perfection.

It is well to establish permanently in our mind's eye a picture of our potential perfection, for nothing was ever attained without an ideal. First the ideal, then the real. A realization of our potential perfection must precede the actual. The spirit of perfection is quickened and made doubly active by my recognition of it, and I am drawn closer to the actuality of perfection. "I desire and look up and put myself in the attitude of reception." Has not the word gone forth that "Jehovah will perfect that which concerneth me"? We live and move and have our being in the realm of ideas, a realm we are privileged to explore to our heart's content, led by divine wisdom. The idea of divine perfection is the ultimate goal of our exploration, though to all appearances remote in time and space. But appearances and all doubts must be left behind as we persistently pursue our way. A conscious realization of our spiritual perfection relieves us of any thought that we are inferior to any being on earth, that any being is wiser, kinder, richer, healthier, or more spiritual than we are. Incidentally one should never ask another person for advice or information without asking God for wisdom first and then let the advice or information come through any channel He may choose. He will see that the right person is sent to us with the right word for our guidance, or help may come to us as an inner voice or a feeling.

Let us joyfully make our enormous claim with the words "Lord, I do give Thee thanks for the perfection that is mine."

There is a perfection of all things, visible and invisible, tangible and intangible. The visible and

tangible we can touch with our hands, the invisible and intangible we can feel with our faith. It is merely a matter of our seeing with our spiritual eye or seeing with our physical eye that produces what we want or what we do not want; and who is there that does not want, long for, perfection? This is the ideal of everyone when undertaking any task, or project. Even in writing this article the writer's object is to make it perfect in its helpfulness to readers.

Emerson once said, "I am warned by the ill fate of many philosophers not to attempt a definition of Beauty." Why is the beauty of God difficult to define? Because like peace it "passeth all understanding." Nevertheless the words of the psalmist open up an infinite field of thought and reflection, for if God shines forth as the perfection of beauty, it follows that He must shine forth as every other divine characteristic. Every one of us has some hunger that he longs to satisfy, and it all adds up to the fact that we are all hungering and thirsting for righteousness. The promise is that we shall be blessed and filled.

There is the beauty of wisdom, the beauty of love, the beauty of order, the beauty of a substantial faith, the beauty of perfect health, and the beauty of "the feet of him that bringeth good tidings, that publisheth peace . . . that saith unto Zion, Thy God reigneth."

Reluctant as Emerson acknowledged himself to be to define beauty, his life proved that the great essential is for man to express the beauty of Spirit.

"Out of Zion, the perfection of beauty,
God hath shined forth,"

and only the spiritually blind can fail to see a bright

light on the horizon that will lead the way out of darkness into the beauty of light.

God is love, wisdom, faith, order, health, well-being, and perfection. He has shone forth as these qualities and will do so again for those who long for them to be manifested in their life, and who will claim their right, as Jesus did, to speak the word with understanding faith and persistence. Now is the acceptable time for actuality to appear through recognition and realization.

A certain woman had a great longing to express more love, a quality in which she felt she was lacking. She determined to do something about it, since she believed that love is the greatest thing in the world. She read every article about love that she could find; she sang songs about love; she prayed that God would manifest His love through her. She affirmed, "God is love" and "I and the Father are one." She sought a blessing in these words:

"God bless my heart and all the love that's in it;

More and more 't will manifest every precious minute." Entering a business building, a streetcar, an airplane, a church, or her own home, she would declare: "Surely love is in this place. Within, around, love fills all space." Finally she thanked God for love in these words: "For love, for loving friends, for infolding love, God of love, I am thankful." For many weeks she persistently centered her thoughts on the one word love, realizing that the "Word was God." Such persistence could not be devoid of results, and the beauty of love came into being in her life. She began to notice that little children gave her a smile, sometimes strangers on the street spoke a

friendly word as they passed her. One day a beautiful collie dog seemed to feel the power of the word and followed her. A friend who had misunderstood and resented something she said gradually renewed her friendship again. Out of Zion God's love shone forth in small ways; but the woman is still seeking the greater ways.

Out of Zion, the perfection of wisdom, God has shone forth. With perfection as our ultimate goal we should keep in mind Emerson's words "Around every circle another can be drawn"; so do we progress toward our goal. To illustrate, let us consider the matter of receiving an education. Finishing the eighth grade, we have drawn a small circle, and we look forward to high school. In four years or possibly fewer, according to our zeal, we have drawn another circle, much larger than the former one; but it is not the last one. We go to college if we have been favored with this opportunity and in four years we receive our degree. But is this circle the limit for our imagination and desire? No, it is merely the beginning of an ever-widening circle, the place where our real schooling begins.

Contrast this with the education of an individual I know who did not have the advantage of attending even high school, but of necessity attended business school, studied stenography. Though her education was meager, later years proved the course she followed to be the guidance of divine wisdom. Following her business training, she obtained a job in a law office, and she tells me that the six years she spent there, associated with a very fine lawyer, meant more to her in the way of education than four years of

high school could possibly have meant.

This circle of education which she completed was quite different from the generally accepted pattern of a "good" education. After she married and was later left a widow, she continually declared, "Surely goodness and loving-kindness shall follow me all the days of my life, and I shall dwell in the consciousness of God's perfection of wisdom forever." This statement has proved itself true, for claiming divine wisdom day by day and knowing herself to be a child of perfection, she has been blessed with many advantages, such as travel—itself an education—in Europe, Alaska, Hawaii, and many of the United States as well. Her vision had embraced this wider circle of education and experience, but without faith in God's goodness she could never have achieved these things. Past seventy years of age, my friend is still holding a remunerative position, which she has held for many years, and as a side activity she is writing successfully—drawing another circle, one that embraces the earth. I still hear her repeat frequently, "Surely goodness and loving kindness shall follow me all the days of my life," with emphasis on the word "all."

Could these things have been brought about in this woman's life without a perfection of faith shining out of Zion from the God of perfection? Is the claim of divine perfection too extreme for us to contemplate? To both these questions we answer, "We believe not." This person is only one of many who have spoken the word perfection with good results. With perfection as her subconscious goal I believe she feels that divine perfection, together with grace, is

sufficient for her, and she greets each new day as a channel through which new blessings come to her. From her lips I often hear the words of a former Unity writer: "New day, I greet you, with all your many joys, your pleasant surprises, your good cheer and good times. Nought can you bring to me but good, for you are God's gift, the channel through which new blessings are borne to me." Together with many others, unsatisfaction seems to urge her on and on, and probably always will until the day when she has awakened in His likeness, His perfection. Christ in me, my hope of glory—perfection!

Any achievement that falls short of perfection should not be brooded over but used as a stepping-stone to greater effort, not considered an impediment to our progress but forgiven and forgotten. Unsatisfaction is a vacuum waiting to be filled with achievement, and as such it is commendable; it leads us eventually to attain the sufficiency of His perfection.

Where do these successive, ever-widening circles end? There can be but one answer: the perfection of the over soul where we "shall be like him." Each little task that we perform to our entire satisfaction is a grain of sand that takes its place in the formation of the distant shore of ultimate perfection, though it be but the adding of a column of figures, the paying of our taxes, or the cooking of the family dinner.

"A man is the facade of a temple wherein all wisdom and all good abide," and if all wisdom and all good dwell therein it is the place where these invisibles are perfected and shine out through the temple windows. Infinite wisdom is measured by the

word "allness," and anything less than this cannot express God, the perfection of wisdom. Why not enter the temple then and find the infinite wisdom we need in every situation, every perplexity, rather than stand on the outside gazing wishfully at the facade, the finite exterior? We are the temple of the living God. "I [God] will dwell in them." "One thing have I asked of Jehovah . . . that I may . . . inquire in his temple." His temple is a consciousness of His presence of wisdom, and into this consciousness we may enter at will and find the wisdom we need to take the next step. Traveling at night in a dense forest, we need a flashlight to guide us, and the moment we are in doubt as to where to put our foot we train the beam we carry on the spot before us and our path is clear again. Without the wisdom of God (our flashlight) our earthly existence would be like a dense forest with all sorts of hazards to trap our unwary feet.

Dare anyone say, "My [personal] wisdom is sufficient for me"? Many have tried this and, finding it inadequate, have at last turned in their extremity to the divine wisdom, always available, always perfect. Some of us wait until we reach the end of our rope of human wisdom before turning to the perfection of wisdom, God. Then we say, like the little boy whose scooter had been broken by his playmates, "Never mind, Daddy'll fix it; he can fix anything"; and we finally relax in a consciousness of supreme wisdom and love, knowing that, left to God, the outcome will be perfect.

"In all thy ways acknowledge him, and he will direct thy paths" toward perfection.

I Lived with Fear

A TRUE EXPERIENCE

ANNE HOWARD WATERS

WEBSTER DEFINES fear as "painful emotion marked by alarm, extreme awe, or anticipation of danger." Actually fear is much more than this. It is a destroyer of health and peace of mind, a thief of inspiration, a pitiless master driving one deeper into the quicksand of desperation. Fear is habit-forming, and once it has become entrenched in the consciousness it paralyzes the spirit, prevents manifestation of the Christ Spirit within. I know; I lived with fear for two long, tortured years.

My daughter was seven when it all started. Never a robust child, she became increasingly listless. Consultation at a pediatric clinic resulted in spinal X rays. A few days later the doctor telephoned me. Sally's plates had been developed. He wished to discuss them with me.

"Before I show you these pictures," the doctor warned, "I feel I should tell you they may be something of a shock."

The word "shock" was totally inadequate to describe my reaction as I stared with mounting horror at the film in the lighted square before me. My child's spine was a grotesque series of erratic curves. Several vertebrae had fused, or grown together, an inch or two below her skull. The portion of the spinal column between her hips arched in another direction from the curvature above. Even to my un-

trained eye the situation was clear; I knew what a healthy, normal backbone looked like.

My voice sounded flat and foreign as I framed the question I dreaded to ask: "What can be done for her?"

The man in the white coat looked away for several minutes before he answered. "I'm afraid there isn't much we can do except hope." He stood beside me with a hand on my shoulder. "Miracles do happen, you know," he said softly. "She's young yet. Perhaps with proper posture treatment she can get by. Later maybe this can be partially corrected by surgery. Her spine will never be normal however."

I could not look at the plates again. "Could you operate now? Wouldn't that be better?"

The doctor looked tired and beaten. "We could in an emergency possibly, but Sally would have such a slim chance, about one in five hundred. In a few years she may have built up more stamina, and the odds against her would not be so great."

I nodded dumbly as the specialist continued. "Meanwhile she won't be able to run or skate or do anything that might result in a fall or even wrenching of the back."

"But how about school?" I protested. "I can't be with her there. She could slip on the stairs or get into a rough game. I'll take her out tomorrow."

"You're going to have to face that, I'm afraid," the doctor replied. "It would harm Sally more to keep her at home. I don't want her to be frightened. The more tense she becomes the more likely she is to be awkward and unco-ordinated."

I rose. I wanted to be alone, to think this awful

thing through, if I could. "Thank you, doctor." I paused at the door. I had to know. "Is there any immediate danger—will she——"

I faltered. The doctor was making notes for Sally's file. "There is no immediate danger if Sally doesn't have a hard fall. But that little spine can snap like a matchstick with a reasonably severe jolt. It's a rather precarious situation at best."

I never knew a moment's peace in the months that followed this interview. Each morning I kissed Sally good-by wondering if it would be the last time. There were swings at school. What if one broke with Sally in it or even near it? There were jump ropes, slides, games of tag and tug of war. Each time the telephone rang I rushed for it, only to stop frozen for a moment before I could lift the receiver. Perhaps it was the school calling to say Sally had had an accident. Whenever a strange car pulled into our driveway I hurried to the door, expecting to see a limp little form being lifted out. Vacationtime was no better. I spent hours hanging out of a window, running panic-stricken out the door when Sally stumbled and slipped to the ground.

At length I became so numb with terror, so sunk in despondency that I literally imprisoned myself. I refused to leave the house when Sally was away lest the telephone ring with bad news. I declined all invitations; I could not leave Sally in the care of someone who might permit her to get hurt. I did not want to see my friends. I tried sporadically to pray, but I could not. I was a frozen thing, though able to move about and conscious of what was going on around me.

Sally's condition remained static; she was no worse nor better at the end of two years. One afternoon a neighbor dropped in for a visit. The purpose of her call, it developed, was to ask me to join a garden club. All the other women in our block belonged to it, she explained, and had undertaken a community project involving symmetrical block plantings as well as a central playground for our children.

I declined the invitation, explaining that I could not leave Sally. The woman's interest and understanding attitude warmed me somehow, and I told her the whole story. During the next few weeks she visited me frequently, bringing books and small gifts for Sally or some freshly baked delicacy for the two of us. As our friendship grew I found myself looking forward to her visits. There was about her an aura of peace and sureness that I could not define.

"You're terribly frightened for Sally, aren't you?" she asked one day.

"Of course I am," I replied. "Wouldn't you be?"

"I don't believe I would" was her startling rejoinder. "Don't misunderstand me," she hurried to add. "I've come to love Sally very much. It's just that I would try to replace fear with faith for her sake as well as my own."

"I've tried to pray, if that's what you're talking about," I answered. "I don't want to be afraid. I've been suffering unbelievable tortures trying to keep Sally from becoming apprehensive, but I don't know how to stop or where to start."

My friend and I talked for over an hour at the end of which time she had helped me work out at

OF RELIGION

least the start of a program for ridding myself of fear. "Each time you picture someone carrying Sally to you hurt, turn your back on the picture and replace it with one of Sally skating with the other children. Shut your eyes and picture her in a bright, swirling skating costume, gliding effortlessly, rythmically over the paving, with her curls dancing in the sunshine! Hold that picture as long as you can."

I nodded wordlessly. It was a beautiful picture.

"And each time the thought of the X ray plates comes to you," my neighbor continued, "turn your back on that too and see only a fine, straight spine."

It was difficult at first. The habit of fear was deeply rooted. There were many "slip-ups" when my mind took the worn, beaten path of least resistance, but each time I would make a greater effort until after a bit the effort was no longer necessary. The fear habit was waning.

I told my neighbor about it. "I feel better," I admitted. "I'm sleeping and eating much better; I'm more relaxed. But what about Sally? How is all this going to help her?"

"Any child will be benefited by a peaceful, harmonious atmosphere," she smiled. "But you're ready now for the next step. Sally's going to be well," she announced confidently.

A small flicker of hope struggled within me, an emotion completely absent for so long! "How?" I asked. "What's this 'next step'?"

"When you send Sally off to school or out to play I want you to say to yourself: 'God walks beside Sally. He keeps her safe, well, and happy,'" she explained. "You'll not only commend Sally to the care

of our Father but you'll be going a step further to erase the negative, apprehensive attitude that has caused you so much misery in the past."

What a wonderful, beautiful thought! "God walks beside Sally," I said softly, and in that moment I knew beyond a doubt the truth of the statement I had just repeated.

"I believe you're ready for the other half of our 'next step,'" my friend continued. "At least three times a day, or as often as you feel impelled to do it, be very still and let the Christ Spirit within you speak to you. It will guide you more surely than I or anyone else ever can."

I followed her advice on both counts, at first with some awkwardness and hesitation, and then joyously, confidently. I learned in the silent periods to pray assured of the outcome. Each morning and evening, at times during the day I would say, "The Christ Spirit within Sally manifests itself in perfect, abundant health."

Sally is eleven now. My "skating scene" has come true, even down to the flared skating skirt. Her doctor has termed her recovery miraculous, for X rays taken at six-month intervals the past three years have shown steady improvement until now Sally's spine is straight and strong.

Fear is a little like a nightmare. Once we awaken however to the overwhelming abundance of God's love, to the ever-presence of the Christ Spirit within us, it can never return. By widening and deepening, the channel through which God's abundant blessings flow through us and out from us we banish all fear!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 2, 1949

UNITY SUBJECT—*The Fullness of Time.*

INTERNATIONAL SUBJECT—*The World in Which Jesus Lived.*—Gal. 4:4ab; Luke 2:1-7; Matt. 22:15-16, 23ab.

4ab. But when the fulness of the time came, God sent forth his Son,

1. Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled.

2. This was the first enrolment made when Quirinius was governor of Syria.

3. And all went to enrol themselves, every one to his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David;

5. To enrol himself with Mary, who was betrothed to him, being great with child.

6. And it came to pass, while they were there, the days were fulfilled that she should be delivered.

7. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

15. Then went the Pharisees, and took counsel how they might ensnare him in *his* talk.

16. And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.

23ab. On that day there came to him Sadducees, they that say that there is no resurrection:

GOLDEN TEXT—*When the fulness of the time came, God sent forth his Son.*—Gal. 4:4.

SILENT PRAYER—*My work is to fulfill the conditions of the divine law so that I may enter into the Christ consciousness.*

The person who advocates reforms for which the rest of society is not ready is said to be "ahead of his time." The phrase does not apply to those who enter the Christ consciousness, for no one can enter it prematurely. Each one enters only as he meets and complies with the conditions that govern it. When the time has fully come God sends forth his Son, the perfect-idea man, nurtured in the soul and born of the soul quality of love. The fullness of time of the Christ birth is a condition of mind and heart.

Outer conditions may or may not conform to the inner. In the case of Jesus no outer preparation seems to have been made. He was born while Mary and Joseph were absent from their home on the business of enrollment in obedience to a decree of the Roman emperor under whose dominion they lived. Since the inn was already filled on their arrival, they lodged in a stable, and the infant Jesus was laid in a manger.

The fullness of time was in the mind and heart of Mary. She believed in the coming of the Christ

and looked forward to it. She had received a visitation from the angel Gabriel and, higher still, from the Holy Spirit bearing the "power of the Most High." Her mind was filled with the ideal of the perfect life that redeems the soul from all unworthiness. It was the fullness of time for her, if not for the Roman ruler who later sought to do away with the infant Jesus.

There is still no room in sense consciousness for the Christ ideal. Conditions today in the outer world do not proclaim the advent of the reign of love and peace. Wars and rumors of wars prevail throughout the world, and everywhere there is a sense of uncertainty and insecurity, a dread of what the future may hold in store. All the world is enrolled under the dominion of the intellect (Rome), and problems are considered from the viewpoint of intellectual ingenuity—the keenest intellect will find solutions.

This is not the teaching of the Christ. In the Christ consciousness good will is the guarantee of peace, and must precede the establishing of peace in the world. Men must first desire peace and make up their minds to have it before they can bring about a state of public opinion or of world opinion that demands peace and takes measures to insure it.

No amount of plotting or scheming to gain the ascendancy by discrediting the truth can bring the results desired. A sincere statement of the case and an unbiased appraisal of the facts appeal to all who are conscious of the good and who wish to see it established on earth. The disciples of the Pharisees and the Herodians spoke fair, conciliatory words to Jesus, overloading Him with flattery, but He was

not deceived by them. True to Himself, He recognized Truth in others and knew when fair words were but empty sounds. The moment His examiners ceased speaking He classified them as hypocrites, revealing them to themselves as transparent mischief-makers.

Jesus said to His disciples, "Ye shall know the truth, and the truth shall make you free." Those who enter into the Christ consciousness know the truth wherever they see or hear it, and they also recognize its absence. They are not deceived because they take no part in falsehood.

QUESTIONS

1. What is the "fulness of the time" of the birth of the Christ?
2. Do outer conditions always harmonize with the inner fullness of time?
3. Is it the soul or the intellect that first conceives the idea of the perfect man as a present possibility?
4. Does sense consciousness ever have room for the Christ ideal?
5. In the Christ consciousness what is the guarantee of peace?
6. How can we always recognize Truth and free ourselves from proneness to error?

****

Lesson 2, January 9, 1949

UNITY SUBJECT—*Records of Eternal Life.*

INTERNATIONAL SUBJECT—*Sources of Our Knowledge of Jesus.*—Luke 1:1-4; John 20:30, 31; 21:25; I Cor. 15:3-5; I John 1:1-4.

1. Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us,

2. Even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word,

3. It seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilis;

4. That thou mightest know the certainty concerning the things wherein thou wast instructed.

30. Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book:

31. But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

25. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

3. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures;

4. And that he was buried; and that he hath been raised on the third day according to the scriptures;

5. And that he appeared to Cephas; then to the twelve;

1. That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life

2. (And the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life* which was with the Father, and was manifested unto us);

3. That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ:

4. And these things we write, that our joy may be made full.

GOLDEN TEXT—*These are written, that ye may*

believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.—John 20:31.

SILENT PRAYER—*I believe the Truth as I see it evidenced in life and in history.*

In His prayer following the Last Supper Jesus said: "This is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ." We cannot know one whom we have never met or of whom we have never heard. We are indebted to those who have given us the records of the life of Jesus and who have pointed out the way to attain the consciousness that He attained. The records allow us, in common with the eyewitnesses of the life that Jesus lived, to have faith in the Christ life and the Christ Spirit and, inspired by both, to enter into them and know them in our own experience.

A great many things that we should like to know are omitted from the Bible record as unimportant. The main facts are given us, but what has been called "the silences of the Bible" are often met with. A gap of eighteen years in the life of Jesus, from the age of twelve to His baptism by John the Baptist when He "was about thirty years of age," is bridged by one sentence. On the other hand the record of His mature thoughts, words, and teachings is full and explicit. These are the Christ way, the life, the Truth, and they are given to us in detail. The mental and spiritual life are the eternal life into which we can enter in this world, and we believe them to be enduring, unaffected by time, space, or other limitation.

Thoughts, dreams, aspirations, intuitive perceptions endure and continue down the ages to inspire others who seek humbly to think the thoughts of God after Him.

A thought that contains the germ of life and Truth continues to expand in meaning and significance. What the disciples first understood to mean only the body of Jesus in the words "Destroy this temple, and in three days I will raise it up" has expanded until we see in the Temple the housing of the Spirit of life, the God who needs no material or visible edifice but who dwells in the mind and heart of mankind as conscious thought, innate goodness, and uprightness. These powers enable us, when we use them aright, to control the forces within us and in the outer world as well.

To be convincing, thoughts, words, and teachings must be demonstrable in action. Jesus proved the truth of His teachings by His works, challenging all who questioned whether the principles would stand the test. He said: "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works." His works were so many and varied that John, the disciple who probably accompanied Him throughout most of His ministry, could not record them all. He merely sums up: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written." His ministry was a period of intense activity interspersed with regular and necessary seasons of rest, prayer, meditation, and spiritual recuperation. To the disciples

who reported to Him after a practice tour He said: "Come ye yourselves apart into a desert place, and rest a while," and Mark adds: "For there were many coming and going, and they had no leisure so much as to eat." The demands upon Jesus' time were excessive, but He gave Himself unreservedly to meet urgent present needs while teaching His disciples to grasp the principles that underlay His life and work and to carry them out in their turn, extending the scope of His influence until in time it should cover the entire world.

Fellowship presupposes a community of interests or "all things common." When our fellowship is with God we realize that the universal life, energy, and power are accessible to us, and our desire is to express them. Fellowship with Christ is oneness of aim and effort in the Christ Spirit to accomplish what we desire.

An aggregation of new ideas in mind may be all-powerful and may become a new heaven and a new earth to the one entertaining them, and he may know the fullness of joy that fellowship in Christ brings.

QUESTIONS

1. To whom are we indebted for our opportunity to know the Christ life and spirit?
2. What are the important things in the record of the life of Jesus?
3. Does Truth remain static, or does it grow to meet the heightened understanding of each successive generation?
4. What makes thoughts, words, and teachings in general convincing?
5. What does fellowship with God mean to us?

UNITY SUBJECT—*The Dual Nature Becomes One.*

INTERNATIONAL SUBJECT—*The Nazareth Years.*
—Luke 2:39-43, 46-52; Mark 6:3ab.

39. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41. And his parents went every year to Jerusalem at the feast of the passover.

42. And when he was twelve years old, they went up after the custom of the feast;

43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem: and his parents knew it not;

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favor with God and men.

3. Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?

GOLDEN TEXT—*The child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.*—Luke 2:40.

SILENT PRAYER—*I think on the things that are of God so that I may develop my nature in harmony with the divine.*

A saying is current that whoever wishes to live a successful, rewarding life should begin by carefully choosing the right grandparents, for hereditary and environmental influences affect the life of the child. The higher teaching is that our inheritance is from God and not from man.

Following the Annunciation Mary immediately visited Elizabeth, who shortly afterward became the mother of John the Baptist. The salutations exchanged between the two women reveal in each case a state of high exaltation. Elizabeth became prophetic, and Mary's exultant praise remains as an enduring testimony to the loftiness of her thoughts and feelings.

It is of course a well-known fact that musical talent and other special aptitudes of children can be fostered by the home environment and especially by the mother's encouragement.

A bent toward spiritual and religious truth can certainly likewise be nurtured. The sources of genius and of great originality are quite obscure, but the mother's opportunity to contribute by her own thought and care to the mental and spiritual aptitude of her offspring is undeniable. Whether she is to take advantage of her opportunity thus to help her children with their mental and spiritual unfoldment

is for her to decide.

As for ourselves, in our effort to unify our consciousness and unfold our divine nature, we may prepare our heart for the awakening in it of the Christ idea or expression of perfection. An attitude of reverence toward life, in each individual case the gift of God to us, is one of the first requirements if we are to know the dawning on our horizon of the Christ splendor. An attitude of praise is likewise essential, and this presupposes humility, teachableness, and a desire to do the divine will as well as to love of all that is good and true. All the faculties that make for Christlikeness can be developed, and this development leads logically and surely to the birth of the Christ in the mind and heart.

Mary's thoughts were steeped in the language of the Psalms, and thoughts of praise were no doubt habitual to her. They become so to us as we familiarize ourselves with the great thoughts of spiritual-minded writers and as we live in a mental atmosphere of faith, courage, hope, and joy. The atmosphere in which Jesus grew to manhood is known to us, as we read of the faith and devotion to God of Mary and Joseph and of their loyal observance of the rites of their faith. The boyhood and youth of Jesus were spent in a home environment that promoted spiritual development. Small wonder He "waxed strong, filled with wisdom: and the grace of God was upon him." As a child Jesus was "subject unto" Mary and Joseph despite the fact that by the age of twelve He already knew and claimed His divine inheritance from the heavenly Father. He proved Himself worthy of the divine nature by ful-

filling perfectly His duty on the human side to Mary and Joseph. No loyal, filial son of God can be disloyal to his family. God should rightly come first, but just as rightly earthly parents come next, with spatial limits eradicated. Utter forgetfulness of self is the requirement for entrance into the Christ consciousness, not hatred of parents or personal attachments of any kind.

Whether or not familiarity breeds contempt depends on what one is familiar with in another. To be conscious of the goodness of another is to be inspired by a desire to emulate it. Nazareth however, with a small-town outlook, lacked faith in goodness and refused to believe in the power that goodness arouses. "Can any good thing come out of Nazareth?" was perhaps the question of the majority of people at that time. Yet out of that commonplace village came the One who expressed goodness perfectly.

When we fail to demonstrate power either through lack of faith in ourselves or because others have no confidence in our ability to succeed in what we are undertaking, two courses are open to us. We can re-examine our thought life to correct any errors into which we may have fallen unconsciously, or we can collect our faculties and put them to work. Where we depend upon God the power of the word becomes fruitful instead of barren, and in that power mighty works can be done.

QUESTIONS

1. What is a mother's first duty to her child?
2. How do we prepare our hearts for the awakening in them of the Christ idea of perfection?

3. Are reverence and praise essential factors in the development of the Christ consciousness?
4. Can the habit of praise be developed?
5. How important is the right environment in developing Christlikeness?
6. What courses are open to us when we fail to demonstrate power?

Lesson 4, January 23, 1949

UNITY SUBJECT—*The Necessity of Denial.*

INTERNATIONAL SUBJECT—*Jesus and the Wilderness Prophet.*—Matt. 3:4-17.

4. Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

5. Then went out unto him Jerusalem, and all Judæa, and all the region round about the Jordan;

6. And they were baptized of him in the river Jordan, confessing their sins.

7. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?

8. Bring forth therefore fruit worthy of repentance:

9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

11. I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and *in* fire:

12. Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.

14. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?

15. But Jesus answering said unto him, Suffer *it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

16. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;

17. And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

GOLDEN TEXT—*Repent ye; for the kingdom of heaven is at hand.*—Matt. 3:2.

SILENT PRAYER—*I have changed my mind from the fearfulness of sense to the fearlessness of Spirit, and in this fearlessness I rest secure and unafraid.*

Sense consciousness is accepted by the majority of mankind as their normal state. The preamble of wills long included the phrase "realizing the uncertainty of life and the certainty of death," a phrase now generally omitted in the interest of brevity. We no longer accept negation as the true content of life.

John the Baptist, the forerunner of Jesus Christ, represents a high intellectual perception of Truth but one not yet quickened by Spirit. The name John means "grace and mercy of the Lord," "meekness," "compassion." The zeal animating John somewhat disguised his meekness and compassion. Realizing the insidious nature of hypocrisy and its power to deceive those who allowed it to possess them, he said to the Pharisees and Sadducees, "Ye offspring of vipers, who warned you to flee from the wrath to

come?" Grace, mercy, meekness, and compassion were all denied in this shattering blast against hypocrisy. Negation's hold on the soul is sometimes so complete and the soul so unconscious of it that only outright denial in the firmest words is strong enough to shake it off. Once its grip is relaxed constructive words are required to fill the gap. "God is able of these stones to raise up children unto Abraham." Faith springs up from unlikely roots, sometimes from "a root out of dry ground," and nothing that increases our confidence in the good should be lightly discarded or cast aside.

In the meantime "the axe lieth at the root of the trees," of the life habits that we have cultivated and allowed to grow up as part of our nature, although our true nature is divine and therefore good and wholesome. Every habit that is negative in its effect must be denied out of life and thought. "Every tree . . . that bringeth not forth good fruit is hewn down, and cast into the fire." Baptism "unto repentance" is another symbol of denial. The thorough cleansing of the threshing floor and the burning of the chaff with unquenchable fire is another symbolic description of denial. All are in preparation of the mind for the habit of constructive thinking, when the divine-idea man becomes a reality to us and the baptism of the Holy Spirit fires our zeal and enthusiasm for constructive living. When this point is reached, "then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him."

Should denial take precedence of affirmation, or should affirmation come first? This question is often debated. John raised it when he said, "I have need to

be baptized of thee, and comest thou to me?" Affirmation is more imperative than denial, but they should be used in order, and when they are, denial comes first. "Suffer *it* now: for thus it becometh us to fulfil all righteousness." This is the right course, and as we follow what is right, observing every religious duty, "the heavens" are opened to us, and we understand the meaning of the inner life of the Spirit that hitherto we have only dreamed of or longed for without believing firmly in it as a possibility for us individually.

Spiritual consciousness gives us peace and a sense of well-being such as nothing else in life can bestow. The Spirit of God descends as a dove (peace) and comes to us. Our souls are at rest from all the doubt and striving that have plagued us in sense consciousness. We know that we are sons of God, offspring of the Infinite, and that as such we are in harmony with eternal realities. "This is my beloved Son, in whom I am well pleased." Henceforth we are ready to build up instead of tearing down, to think good instead of evil, to acknowledge and express our divine nature.

QUESTIONS

1. When should denial be expressed in the strongest, most emphatic words?
2. Once denial has done its work, what should take its place?
3. What are the "trees" that must be uprooted from our life?
4. Does the Holy Spirit make constructive thinking and living possible and easy for us?
5. Should denial or affirmation come first? Why?
6. When "the heavens" are opened to us how are we affected?

Lesson 5, January 30, 1949

UNITY SUBJECT—*Legitimate Uses of Spiritual Power.*

INTERNATIONAL SUBJECT—*Meeting and Mastering Temptations.*—Luke 4:1-13.

1. And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness.
2. During forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.
3. And the devil said unto him, If thou art the Son of God, command this stone that it become bread.
4. And Jesus answered unto him, It is written, Man shall not live by bread alone.
5. And he led him up, and showed him all the kingdoms of the world in a moment of time.
6. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will give it.
7. If thou therefore wilt worship before me, it shall all be thine.
8. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
9. And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence:
10. For it is written,
    He shall give his angels charge concerning thee, to guard thee:
11. And,
    On their hands they shall bear thee up,
    Lest haply thou dash thy foot against a stone.
12. And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.
13. And when the devil had completed every temptation, he departed from him for a season.

GOLDEN TEXT—*For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as* we are, yet *without sin.*—Heb. 4:15.

SILENT PRAYER—*I live for the higher satisfactions of the inner life, and I seek and desire no other.*

Discipline is the open-sesame to the spiritual life. Before you can be sure that the individual spiritual consciousness or "Christ in you" is master of your thoughts, you must test yourself and prove that your nature has been in some degree disciplined and is able to maintain a steadfast course regardless of circumstances. The spirit of Truth pervades the universal consciousness in which we make connection with God, and we can go forward in it as rapidly as our understanding of spiritual things makes it possible.

The Devil is the mass of thoughts that has been built up in consciousness through many generations of earthly experience, and crystallized into what may be termed human personality or carnal mind.

In the development of the Christ mind an entirely new and wider set of ideas and situations must be met. The parables of Jesus are meant to show us how to deal with the thoughts and desires of the soul, and how to place them under proper discipline. Spiritual discernment and unselfish devotion to the highest form of Truth are demanded of those who would meet and overcome the temptations of personal consciousness. Thousands are baptized by Spirit, but when led into the wilderness of their subconscious nature they fail to avail themselves of the

guidance of Spirit. They use their God-given power for selfish ends and fall short of the divine idea of perfection. Jesus Christ "hath been in all points tempted like as *we are, yet* without sin." The difference between the Son of God and the son of man is brought out in Jesus' answers to the Tempter.

Jesus rose above the demands of the flesh-and-sense world. So should we. The forty-day fast is a complete denial of sense demands, a denial that rests on an affirmative basis. To keep such a fast is to live in thought above material needs. As we are led up in Spirit our appetites and passions are subdued until we think that they never again will trouble us. But "he afterward hungered"—there is a return to sense consciousness.

The first temptation is to use spiritual power to supply our material needs (turn stones into bread). Material food does not satisfy all our hungers, and although we need material food we are not to make it the chief preoccupation of life. To give our bread to the hungry is laudable, but to give them compassion and understanding and to help them to live a rich, rewarding life in their own right is still better. To help a person to his feet is better than carrying him. It rewards him with a sense of his God-given dignity and power, at the same time placing the ultimate responsibility on each individual, where it belongs. The bread that comes down from heaven and that satisfies all our hungers is the word of God. As we feed our soul with new truth daily we grow in spiritual ways.

The second temptation is to control outer events through the spiritual mastery of material thoughts.

To use this control for personal ends is to worship personality, the Devil. When such a temptation comes to us we should know that there is but One that is worthy of our worship and service, the Lord our God.

The third temptation is a challenge to go suddenly from a high state of spiritual illumination down into body consciousness, personality assuring us of safety. We are not to make a display of our spiritual power. To do so puts us at the mercy of the personal consciousness.

QUESTIONS

1. What part does discipline play in spiritual life?
2. In a metaphysical sense what is the Devil?
3. Through what consciousness do we overcome the temptations of personality?
4. What do we understand by the "wilderness" from the mental standpoint?
5. What does the forty-days fast represent?
6. What is the best help that we can give to others?

I bless you with my living word.
Peace be unto you.
The word of wisdom dwell in you richly.
The treasures of knowledge and understanding be consciously yours.
The spirit of power and might be upon you.
The fullness of abundant life satisfy you.
May you be strengthened with all might in the inner man.
The substance of Spirit be your abundant supply.
The joy of love crown your life.—SELECTED

Silent UNITY

In quietness and confidence I turn to the infinite source of wisdom within me, and I am illumined in all my ways.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo., Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I SHOULD like to express gratitude for healings I have received through prayer. I was healed of arthritis in my knees and of badly swollen feet. I am indeed deeply grateful.—*E. G., Ohio.*

A WEEK AGO Thursday I wired you for prayers for my seriously ill husband. He was rushed to the hospital, and the next day he became suddenly worse, and the nurse called me to come at once as he was dying. I prayed all the way to the hospital and affirmed my faith and God's willingness to heal. He lingered for three days, and the doctors said he could not possibly live, but I never gave up. Today he is up and walking around his room, has a wonderful appetite and will be home soon. They say it is a miracle. I thank God for your prayers and help. You may discontinue your prayers for him now.—*B. M. H., Colorado.*

Filled with Plenty

ABOUT three weeks ago I wired you my deep appre-

ciation and asked for aid. The wire to you actually took my last cent, but I knew everything was taken care of and ceased to worry when once it was sent. The next morning I had a position and my meals given me. So you see what wonderful work you do. —*H. H. P., Colorado.*

I RECENTLY had a demonstration in money matters of which I should like to tell you. It was not a miraculous one, but it did much to improve my faith. We had paid our bills last week, and by Monday morning my husband did not have a cent in his pocket. Payday did not come until Friday. I felt the heavenly Father would provide, and I repeated often several good affirmations and sure enough on Monday afternoon my husband received five dollars and on Tuesday fifteen dollars, enough to tide us over until Friday. —*Mrs. L. R. N., Georgia.*

He Shall Have Abundance

FIRST I must thank you for your helpful letter. That and the prosperity-bank drill have opened my eyes to things I did not see before. For one thing, I had been more critical of my friends than I realized, and criticism cannot heal the situation. But now you have shown me the way to meet this problem and have worked with me until I am happy to report that during the past few days my human relationships have improved remarkably. It is almost like a miracle the way the clouds are lifting, and I have a feeling of freedom for which I am very grateful.—*M. E. G., New Jersey.*

Free from Care

I WANT to tell you how much I appreciate your teachings. They have made an entirely new person of my mother, who has been brooding over my father's tragic death in an automobile accident last November.

A friend of hers introduced her to Unity literature, because in her despair she had even developed a persecution complex. You can imagine what her outlook on life was doing to me. We were both enmeshed in a web of fear and desperation. The atmosphere in our home had changed—and how bright it is now! I have read with a spiritual thirst all the Unity literature I have been able to obtain and have subscribed for all the publications. I find no other reading material interesting if I can have Unity to read.—*A. T., Canal Zone.*

Hearken unto Me

I WROTE you that I was being evicted and asked your prayers about finding a new home. I wish to report that I have found a lovely four-room apartment, and I feel that it is an answer to prayer, and I am now near enough to town that I can walk to work. This is an added saving. I know that God does answer prayer and Truth will be manifested if we trust and believe.—*J. L. F., Oklahoma.*

He Is My Refuge

MY MOTHER introduced Unity into my life, and I have found it a true blessing. I had some knowledge of its existence but no actual contact with it. In the

short time I have been practicing the use of the law it is amazing, the results I have had. It has straightened my way of thinking along the path of truth and simplicity. I know now that nothing is too great to ask for. My prayers have been answered many times. —*H. A., Wisconsin.*

His Truth Is a Shield

ONCE AGAIN the power of your prayers has been demonstrated in my life. I send a telegram to you asking you to pray for the return of my pocketbook and its contents, which I had lost. Yesterday they were sent to me through the mail—a direct answer to prayer. I want to thank you.—*L. O. W., North Carolina.*

THE OTHER day the car in which I was being driven stopped and would not start again, nor could we find the reason why. We were on a country road, several miles from any kind of help.

I tried to realize God's presence and power through all, above all, and in all, and hoped to see the difficulty dissolve and the car start, but it did not.

Then, almost immediately, a passing car stopped beside us, its driver proved to be a mechanic, who in a little while with the tools at hand repaired all that was wrong and then went on his way, refusing any compensation. A new version of the good Samaritan.

You have often written that God does not always answer prayer according to our preconceived opinion but that He has many ways. This came to my mind as I watched the mechanic work.—*Mrs. T. W. A., Montana.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am trying to bring more good into my life by living according to Truth, but I don't seem to make much progress. Will you tell me what is hindering my unfoldment?—*From a letter received by Silent Unity.*

In order to make the best use of our God-given faculties we must study our mind and our emotions, and wherever we find something that does not conform to the wonderful standard by which Jesus lived we should change it. We shall never be truly happy and satisfied and well and prosperous until we have eliminated the things that cause negation in our life. God works through us, but He cannot bestow His richest blessings on us unless we pattern our innermost feelings and thoughts on the divine image.

God gives us an abundance of life—substance—but we waste much of it. We waste life when we worry and when we engage in idle conversation, which includes words about sickness, weakness, lack, worry, fear, sorrow, dissatisfaction, condemnation. We waste substance when we think that we lack some of the good things of life; for substance is all about us, and it is always taking form according to our thoughts. We waste substance when we think that we are failing or growing old, or that our loved ones are weak and old and unreasonable, or when

we sympathize with others because of their seeming difficulties. God is ever giving us everything that we need, and we constantly use His gifts. But our mental attitudes and our methods of using God's gifts determine the degree to which those gifts come to us. No one but ourselves can keep our good from us or keep us from being well and happy.

We all shall be different someday in appearance and expression, but what we shall be tomorrow is determined by what we are in thought today and by the way in which we meet the things that today brings forth. We all want to become more and more Christlike and to express the beauty and glory and power that we know are latent within us. If we have a "divine discontent," we should be happy to have it, but we should be careful to see that it keeps us growing instead of fretting.

,,,,,,,,,,,,,,,,

Will you please explain the meaning of Revelation 21:1.—*From a letter received by Silent Unity.*

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more."

The Scriptures, like all other writings, must be interpreted from the point of view from which they were written. The Apocalypse of John is presented almost entirely by means of symbolic figures. The symbolism is descriptive of the nature and character of spiritual being, not of place and physical environment. It presents figuratively the detailed manifestation, spiritual glory, and joy of God consciousness.

"The first heaven and the first earth," which are to pass away, are the old states of consciousness, man's old beliefs. The new heaven and the new earth are the coming forth of the fruit of the ideas that Jesus of Nazareth planted in the consciousness of man. Jesus represented God consciousness. Through the divine ideas implanted in him man is being regenerated in mind (heaven) and body (earth) and is becoming free from false consciousness.

The "sea" symbolized the unplumbed depths of consciousness, the potentialities of which man has scarcely realized. That which has been unknown shall be known; that which has been hidden shall be revealed. The heaven that Jesus Christ said is "at hand" will be made manifest, for the "without shall be as the within."

With the coming into dominion of the Christ consciousness in man, peace and harmony and divine order are brought about, establishing the New Jerusalem, the fulfillment on earth of the divine plan.

****

I am reading Emilie Cady's *Lessons in Truth* earnestly, and I want to believe, but I do not comprehend certain assertions contained in her lessons. For instance, in her third lesson she says that when Jesus said, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me," He meant us to declare it not to be true. To my mind, He meant that we are to take up our cross instead of denying it. How can we take up what does not exist? If I deny my cross I certainly cannot take it up. Please explain this to me.—*From a letter received by Silent Unity.*

In responding to Jesus' command to deny oneself

and take up one's cross daily and follow Him, the self that is to be denied is the personal, limited, selfish, mortal, carnal consciousness in one. This must be denied and not allowed to reach expression in one's life. Thus it is put off; and the Christ consciousness takes its place through one's directing all one's thoughts, words, and acts in accord with wisdom, love, and Truth.

The cross that one has to take up is not outer burdens, sorrows, sicknesses, lack, and other errors that make one unhappy and miserable. These are done away with when the carnal self is put away and no longer allowed to express itself through one, for carnality is the cause of all error, suffering, and inharmony. To take up one's cross means that one must be diligent, through denying it, to cross out all that pertains to the old man of sin. One must "die daily" unto sin and evil with all their results until the carnal mind is entirely overcome, and one must be daily resurrected into newness of life and understanding in Christ, until one enters fully into the Christ consciousness. This is taking up one's cross and following Christ.

Sin, evil, and all the inharmonies that follow them are not real or true, because they are not founded in God nor created by God; God made all that ever really was made, and all that He made He pronounced "very good." It is right then to declare that sin and evil, sickness, poverty, hatred, sorrow, and death do not exist in reality because they do not exist in God, but only in the mortal, carnal consciousness of man. As soon as they are overcome, they will be no more, not even in appearance, for

only that which God made will abide and endure.

****

I have been praying with you for some time, but I have not been healed. Please tell me why?
—*From a letter received by Silent Unity.*

In your letter you say, "I cannot imagine why I am not healed." A few lines farther on in your letter are these words: "And my wicked husband." If your mind is producing such thoughts as called forth this expression with reference to your husband or any other person, how can you expect to be healed? It is just as impossible for you to be healed while in this mental state as it is for a dead tree to bring forth fruit. Man was created in the image and likeness of God and is therefore perfect. That is to say, in the reality of his being man is like the Father. To the degree that we fail to recognize this standard of divine perfection in ourselves and in others, we deny God within us and others. Whatsoever we sow we must reap. Jesus taught us to pray, "Forgive us our debts, as we also have forgiven our debtors." Are you doing this when you hold in your heart the thought that any person is wicked? This prayer of Jesus is based on an immutable law, and you must forgive if you would be forgiven.

We have no right to judge another and to call him wicked or anything else that is not a manifestation of the Son of God. "Judge not, that ye be not judged." We do not know the leadings of Spirit in our brother. That which to the mortal thought may seem to be wicked may be Spirit leading him in paths that we know not and that may be necessary if he is to be led into the light.

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 107 N Robertson
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Margaret Butterworth, 115 N Chester
El Monte—Irene Malloy, Community bldg
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 1204 A st
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, Arcade bldg; Helen Mouton (col) 4419 Mettler
La Crescenta—Ruth Ware, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
North Hollywood—Joseph & Mildred Haggerty, 5109½ Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich; Carrie Love (col) 246 S De Lacey
Pomona—Max Flickinger, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, IOOF hall; Blanche Evans, Y W C A
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, Watts bldg
San Fernando—Vera Stenen, 720 N Maclay
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Leandro—Barbara Lyon, 561 Lafayette
Santa Ana—Myron & Estelle Key, 418 Main
Santa Barbara—Unity, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 230 E Fremont
Studio City—Herbert J. Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Women's Club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf
Watsonville—Alice Hopkins, 31A Madison

COLORADO

Denver—Alice Benson, Colorado bldg
Colorado Springs—Mabel Beech, 1307 W Colorado
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Edna Titus, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium
Daytona Beach—Mary D Huck, 128 Broadway
Fort Lauderdale—Nora Campbell, Woman's club
Jacksonville—Wm & Bonnie Crenson, 220 E Monroe
Miami—May Stoiber, Roberts hotel
Orlando—Carolyn Parsons, 503 S Orange
Sanford—Unity, Valdez hotel
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, 413 Grand Central
West Palm Beach—Fannye Treaster, 440 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michiga
Decatur—Maud Kellogg, 317 W Decatur
Mattoon—Ethel Maguire, Hotel Byers

Rockford—Bernice Biggers, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Faith Cornwall, Court and Berry
Gary—Margaret Cain, YMCA
Hammond—Margaret Cain, Masonic temple
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

IOWA

Des Moines—Betty Stitt, 3118 Grand
Sioux City—Unity, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 1210 Russell
Louisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, Theater bldg
Dearborn—Eleanor M Cameron, 22362 Morley
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Edmund Risk, 1019 Detroit
Jackson—Bess DeMay, Security bldg
Grand Rapids—Ida Bailey, 126 Sheldon S E
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy
Saginaw—Edmund Risk, Walnut at Genesee

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47
Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Hackensack—Eleanor Drew, Woman's Club
Montclair—Cladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Elmira—Elise Rosenburg, Mark Twain hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 161 E 48st; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenberg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Cleo Lee, 34 S High
Alliance—Unity, 242 E Main
Canton—Unity, 203 6th N W

Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, 3422 Louisiana; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estella MacPherson, 2609 Wet mere
Kennewick—Beulah Scott, Arrow Grill
Tacoma—Warren Meyer, Exchange bldg
Seattle—Donald A O'Connor, Arcade bldg
Wenatchee—Maud McCulloch, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Ruth Gilpin, Daniel Boone hotel
Huntington—Ruth Gilpin, Lewis arcade bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Racine—Lu Verna Bauer, 423 S Main
Milwaukee—Mae Lundahl, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor temple
Hamilton—Carl Lathrop, 194 Main
London—Carl Lathrop, 432 Clarence
Ottawa—Andrew Carlson, National bldg
Preston—Carl Lathrop, 1656 King
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, 17 Queen E
Winnipeg—Edna Bowyer, Russell Kemp, 360 Young

ENGLAND

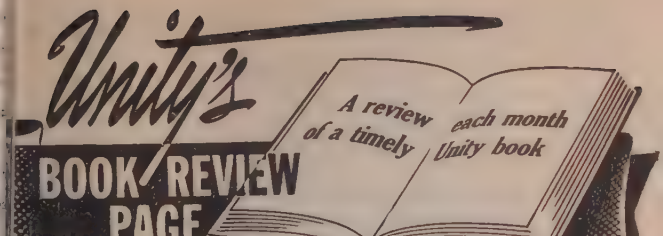
London—Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Iver Heath—Dora Johnson, Ellsmere, Slough rd
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington, 18 Waterloo pl, Co. Durham

Unity literature in French: Unite, 93, rue Truffaut, Paris XVIIe, France.

Prescription for Doubt

Watch the evening flush and fade.
Marvel how twilight is made,
How the gentle dusk breathes down
Benediction on the town,
Folding blossom, calming strife,
Healing and refreshing life.
Watch and marvel how earth's breast
Offers God's creation rest.
Cast your care upon His will;
Worship wonder and be still!

—Elinor Lennen



Mysteries of John

By Charles Fillmore

Mysteries of John is Charles Fillmore's first book devoted wholly to an interpretation of New Testament truths. The Gospel according to John is fully covered and the Bible text is printed along with his comments. Thus *Mysteries of John* will appeal to anyone who is seeking an illumined understanding of the Scriptures.

Mr. Fillmore considers the Gospel according to John an inspired account of Jesus' message to mankind: All existence is spiritual, it comes to man as a gift, and the Christ is its fulfillment. Futhermore John shows that the way of eternal life is possible to all men who believe they are spiritual beings and who wish to resurrect their bodies according to the Jesus Christ pattern. Mr. Fillmore writes:

"Every person in his real, true self desires to be just as great and just as good as it is possible for him to be. The open door to the attainment of this objective is to believe in one's divinity and then to raise oneself to its level by following the example of Jesus Christ."

(*Mysteries of John* is priced at $1 a copy.)

Appearing in Other Unity Magazine This Month

"Go Forward"

"Go forward!" is the title of Esther Freshman new-year article appearing in the January 2 issue *Weekly Unity.* Miss Freshman says we should go fo ward without regrets, because we know that the goo ness of God and His wisdom and love are with us t aid us in bringing His kingdom into manifestation i His world. "Sometimes it seems to us that we are bein delayed, surrounded by a starless night," writes Mi Freshman, "but in the silences of our heart, in those wi moments, we are beckoned onward by the words ech ing in the depths of us: 'Go forward!' "

Progress *Presents Fred Waring's Story*

Fred Waring, well-known band leader, has nev forgotten the feeling of peace and encouragement tha came to him as a boy when he sang hymns with h parents and other members of the family on Sunda evenings. In spite of the money he has earned and th fame he has achieved, Fred's greatest pleasure toda comes from singing and teaching others to sing. Der Reed interviewed Mr. Waring for *Progress* and has i cluded in her article many interesting details of his ear life and the beginning of his interest in music. She als tells how he won dance audiences over to choral sin ing and devotional music because he wanted oth young people to know the joy he knew as a boy of sin ing the old hymns. Mrs. Reed's article is entitled "Fre Waring says: 'Sing and Remake Your Life.' "

Happy New Year!

In his *Daily Word* article "Happy New Year!" William A. Clough writes: "This yearning we all feel for happiness for ourselves and for others is really a yearning for God, for good. We say, 'Happy New Year!' because instinctively we know that happiness is in the new year. It is in the new moment, the moment that is forever now, forever new. . . . There is a glorious opportunity in the new year."

"Haakan Cried Help!"

What could be more interesting to children than the activities of the group of youngsters known as the Spartans? *Wee Wisdom* readers have Spartan Club stories to read regularly and look forward to each one as a new reading adventure. The New Year Spartan story tells how the Spartans co-operated to find Haakan, a pet rabbit that had wandered into the woods and been chased by a fox. The story is by Lawrent Lee and is entitled "Haakan Cried Help!"

Capabilities Put to Work

Most employers demand a whole man to report for work every day, even though only a few of his capabilities will be actually employed. The workers in a key-ring factory in Chicago are all so-called "incapacitated" war veterans. In *Good Business* Ralph B. Bryan tells how this factory is operated by the Disabled Veterans for the purpose of developing the capabilities of handicapped veterans at standard factory wages under standard factory conditions. Mr. Bryan's article is entitled "Capabilities Put to Work."

Unity Books and Booklets

For Beginners	Beginning Again — standard only	$1.00
	God a Present Help — standard only	1.00
	God Is the Answer — *Dutch* $1; *English*	1.00
	How I Used Truth — *German* $1; *English*	1.00
	Lessons in Truth — standard only	1.00
	Lessons in Truth — *German, Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore — standard only	1.00
	Lovingly in the Hands of the Father — standard only	1.00
	New Ways to Solve Old Problems — de luxe $2; standard	1.00
	Six-Day Healing Practice, A — *Spanish* $.10; *English*	.25
	Great Physician, The — standard only	1.00
	Mental Equivalent, The — *German*, $.10; *Russian*	.10
	Whatsoever Ye Shall Ask — de luxe $2; standard	1.00
For Healing	Christian Healing — de luxe $2; standard	1.00
	Christian Healing — *German*	1.00
	Divine Remedies	.50
	Jesus Christ Heals — standard only	1.00
	Truth Ideas of an M. D. — standard only	1.00
	You Can Be Healed — standard only	1.00
For the Home	Meatless Meals — cloth	1.50
	You and Your Child — de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper	.50
	Both Riches and Honor — *French* $1; *English*	1.00
	Prosperity — standard only	1.00
	Prosperity's Ten Commandments — standard only	1.00
	Working with God — standard only	1.00
For Inspiration	Best-Loved Unity Poems — standard only	1.00
	Finding the Christ. *Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before? — de luxe $2: standard	1.00
	Mightier than Circumstance — standard only	1.00
	Sunlit Way, The — de luxe $2; standard	1.00
For Devotion	Bible, American Standard Edition	6.00
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Effectual Prayer — standard only	1.00
	Silence, The	.50
	Unity Song Selections — cloth	1.00
For Advanced Study	Christ Enthroned in Man — de luxe $2; standard	1.00
	Know Thyself — de luxe $2; standard	1.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis — standard only	1.00
	Mysteries of John — standard only	1.00
	Talks on Truth — standard only	1.00
	Teach Us to Pray — de luxe $2; standard	1.00
	Twelve Powers of Man, The — standard only	1.00
	What Are You? — de luxe $2; standard	1.00

Greeting Booklets

Are you Getting All You Want from Life?	.10	Good News, The	.10
Be at Peace	.10	Holy Bread	.10
Breath of Immortality	.10	Land Is Bright, The	.10
Challenge of the Dawn, The	.10	Life Is Consciousness	.10
Christmas Spirit, The	.10	Mental Equivalent, The	.10
Daily Resurrections	.10	Prayer of Prayers	.10
First Things First	.10	Protecting Presence, The	.10
Gift Imperishable, The	.10	Recipes for Living	.10
Great Helper, The — *French, English*	.10	Song of Life, The	.10
God Is Blessing You Now	.10	To Them That Ask	.10
		Way of Faith, The	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures	1.00
	Jet and the New Country	1.00

NEWS *from* UNITY

o-operate with ll-Good.

"One of the most valuable ssons we can learn through ur experiences in life is how co-operate with All-Good. he sincere desire and at- mpt to do so sets in motion e perfect mechanism of the ower of God, bringing about sults that typify the nature God, our creator, and ow forth His love for His ildren," writes Mary L. upferle in her article "Co- peration with All-Good," hich will appear in the Feb- ary issue of *Unity* maga- ne. Mrs. Kupferle declares at co-operating with All- ood means thinking affirm- ively, acting constructively, d overcoming any tend- cy to think and act other- ise. To the sound teaching her article Mrs. Kupferle dds many interesting and en- rtaining incidents as illus- ation.

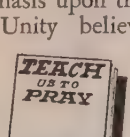
Recommends Truth Ideas of an M. D. *for Mental and Physical Ills*

"I wish everyone who is mentally or physically ill could have the Unity book *Truth Ideas of an M. D.*," writes a friend in Wisconsin, "and receive from it the help that it has given me. In it the author (Dr. C. O. Southard) has given in language the layman can understand information and suggestions for overcoming difficulties that would cost many, many dollars if sought in professional consultation."

A mother in Wisconsin writes: "My daughter has received great enjoyment from her gift subscription for *Wee Wisdom*. It has many varied features, each of which appeals to her. She especially likes the 'Read Aloud' stories and the things to make."

How Unity Observes Lent

For centuries custom has decreed that Lent be a time of self-sacrifice and of sorrowful remembrance of the last weeks of Jesus' life, placing the emphasis upon the Crucifixion. Unity believes that



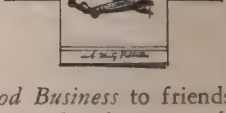
Lent should be a time of prayerfully recognizing more of God's goodness and places the emphasis upon the Truth-and-life idea of the Resurrection, upon Jesus' triumph over the tomb.

For a number of years Unity students have been united in a Lenten program of prayer and consecration using Charles and Cora Fillmore's book *Teach Us to Pray* as the basis. In connection with *Teach Us to Pray* they follow the scriptural account of the final weeks of Jesus' ministry, during which time He taught us to pray in the awareness that we are heirs to God's kingdom abundance. Daily assignments for reading *Teach Us to Pray* during Lent and suggestions for getting the most out of each assignment are given a free auxiliary booklet titled *The Unity Lenten Program.*

Watch the February issue this magazine for announcements of the 1949 Lenten program and for complete instructions for participating.

Businesswoman Uses Good Business

A friend in Connecti writes: "It is impossible describe all the benefits I ha received since I have been troduced to the Unity teac ing. I am a businesswom and was recently appoint district sales manager in firm. In hiring and traini new personnel and in ma other duties I find *Go Business* ideas very helpf I send my back copies



Good Business to friends. I know they have a proble I anonymously mail them copy of *Good Business* which they can find the so tion. Later I hear that th problem 'solved itself.'"

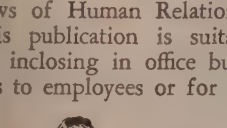
ble Now $6

The Nelson Teachers' Edi-n of the American Stand-d Version of the Bible rec-mended and sold by Unity hool has been increased in ice. The new price is $6.

This Bible is printed on nported Bible paper with lt edges and is bound in rable black keratol. It is lf-pronouncing, and con-ins a subject index, a dic-onary of proper names, aps, and other helps.

nity Pamphlet for mployers for mployees

A Unity pamphlet that has een a favorite with business rms is "The Master's Ten aws of Human Relations." his publication is suitable r inclosing in office bulle-ns to employees or for giv-

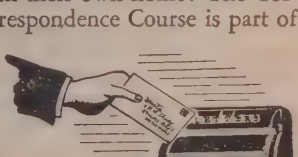


ng to individuals. Written y Wilferd A. Peterson, it riginally appeared in *Good Business* magazine.

Copies of "The Master's Ten Laws of Human Rela-ions" are available without harge upon request.

Unity Conducts Correspondence School

Do you know that Unity conducts a Correspondence School which supervises hundreds of persons in the study of the Unity teaching right in their own home? The Correspondence Course is part of



the training required for Unity leadership, although anyone may enroll for his own spiritual unfoldment. A student in California writes as follows:

"I want to express my gratitude for the priceless joy and growth I feel has been added to my experience since starting the Correspondence Course. The additions and corrections on the returned papers have been most helpful. It is a privilege to take the course and to receive the co-operation of inspired teachers.

"In my profession as an interior decorator I find inspiration and direction when I keep in close contact with God. With this assurance I have successfully decorated many homes."

Our Hope Rests on You. —*R. H. S., Germany*

Our correspondence with friends in Germany and other countries overseas during and since the war has brought us a very warm feeling of oneness not only in a spiritual sense but in an outer sense. We feel that we are united with citizens of all countries in responsibility for world progress. Especially do we feel that we share in the responsibility for world peace, a permanent peace founded on justice and righteousness.

R. H. S., in Germany, expresses what is echoed by many of our German friends in their letters: gratitude for the Unity literature they are receiving as a gift from Unity and Unity friends and for the Silent Unity prayer ministry. R. H. S. writes as follows:

"Thank you for every comforting word in your letter. It arrived at a very critical moment. I was in the hospital and needed very much to feel the power of your prayer.

"You have told me that a subscription for *Weekly Unity* has been entered in my name. Many, many thanks. I shall share it with a group of my friends who speak your language. Then too those booklets in German have been passed on from one to t other.

"All people over here well as in your country wa peace. We look to you America as the only count that can save the world. A our hope rests on you. T Unity idea with its nonse tarian emphasis on Christi teaching could only have be founded in such a country yours—one of tolerance a co-operation. Please tell yo friends to pray for us ov here in Europe, especial those of us who live in th outpost of democracy. W need your spiritual help endure the constant pressu that is upon us. Give us helping hand as we wand through this mist of unce tainty."

R. H. S. and other Eur pean friends receive Uni literature because Unity st dents co-operate with Uni School by sending love offe ings for Unity's Good Neig bor Fund. This fund is us to distribute free literatu (in foreign translations a in English) to friends wl otherwise could not obtain If you wish to have a part spreading the Unity messa of peace and brotherhood Germany and other forei countries, just ask that yo love offerings be added to t Good Neighbor Fund.

If

You Are Looking for a New Life . . .

You Are Willing to Forget Past Failures . . .

You Are Receptive to New Ideas . . .

Then you will want to read BEGINNING AGAIN by Frank B. Whitney.

This book by a favorite Truth writer will inspire you to positive action in building a new life for yourself. It will start you on your way by showing you how to take hold of new ideas.

BEGINNING AGAIN contains seven lessons based on problems that are preventing many people from realizing happiness and prosperity. Among the subjects are "A New Beginning in Health," "Making a New Start in Personal Finances," and "Trying Anew to Solve the Personal Equation."

This book is priced at $1 a copy.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Missouri

Turn Your Dreams into Demonstrations in 1949!

If in your heart you cherish a worthy dream, God will help yo to achieve its fulfillment. Every sincere, unselfish desire tha you have was implanted in you by your all-loving Father, wh wants you to claim your good. So why wait any longer? Begi now to demonstrate your dreams into visibility! Let 1949 be th year of your greatest demonstrations of God's love an abundance!

For practical guidance in turning your dreams into demon strations you will find in the Prosperity Bank plan just the hel you need. It is a daily program of realization that the Father' abundance is already yours.

When you send for a Bank, Silent Unity prays with you fo your success. Each day as you pray, remember to bless a por tion of your substance and place it in the Bank. The amoun you save may be used to send UNITY gift subscriptions t your friends, thus giving you a convenient way of sharing th truth of God's love with others.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray wit me for a successful demonstration. I will use the drill seven weeks an save $3 for the three *Unity* magazine subscriptions (one year each listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. 1-49

Your Child

WOULD LIKE

Wee Wisdom

WEE WISDOM is Unity's magazine for children from five to thirteen years of age. It has brought instruction and pleasure to three generations of children.

WEE WISDOM is a welcome supplement to daily class lessons, for it features stories and poems that help stimulate the child's interest in improving his reading skill. Each month he will have a "new and different" magazine to share with his class. The suggestions for things to make and to do will fill those after-school hours with constructive entertainment.

WEE WISDOM is $2 a year

Filled with many colorful illustrations and the highest type of children's reading, WEE WISDOM is only $2 for a year's subscription. Why not send in a subscription for your child now, so that he can have the magazine the rest of the school year?

UNITY SCHOOL OF CHRISTIANITY

917 Tracy Avenue, Kansas City 6, Mo.

THE OMNIPRESENT Spirit of God is the inexhaustible source of my energy. Every cell and atom of my being is filled with life-giving energy.

The vitalizing power of Spirit, which animates my entire being, provides strength and ability, and I do energetically and skillfully the work that lies before me.

The healing life force of God is the only activity in every cell of my body temple. Every organ, fiber, tissue, bone is charged with life. Every cell of my body is renewed moment by moment, and every organ of my body is sustained by the Spirit of God.

My mind is filled with light, my heart is filled with joy, my body is filled with eternal life eternally streaming forth from the life-giving fountainhead of Spirit.

God's ideas of abounding vitality illuminate my mind. I realize and affirm that I am filled with the energy of Spirit. I am thoroughly alive in every part of my being.

—Jack Manola